



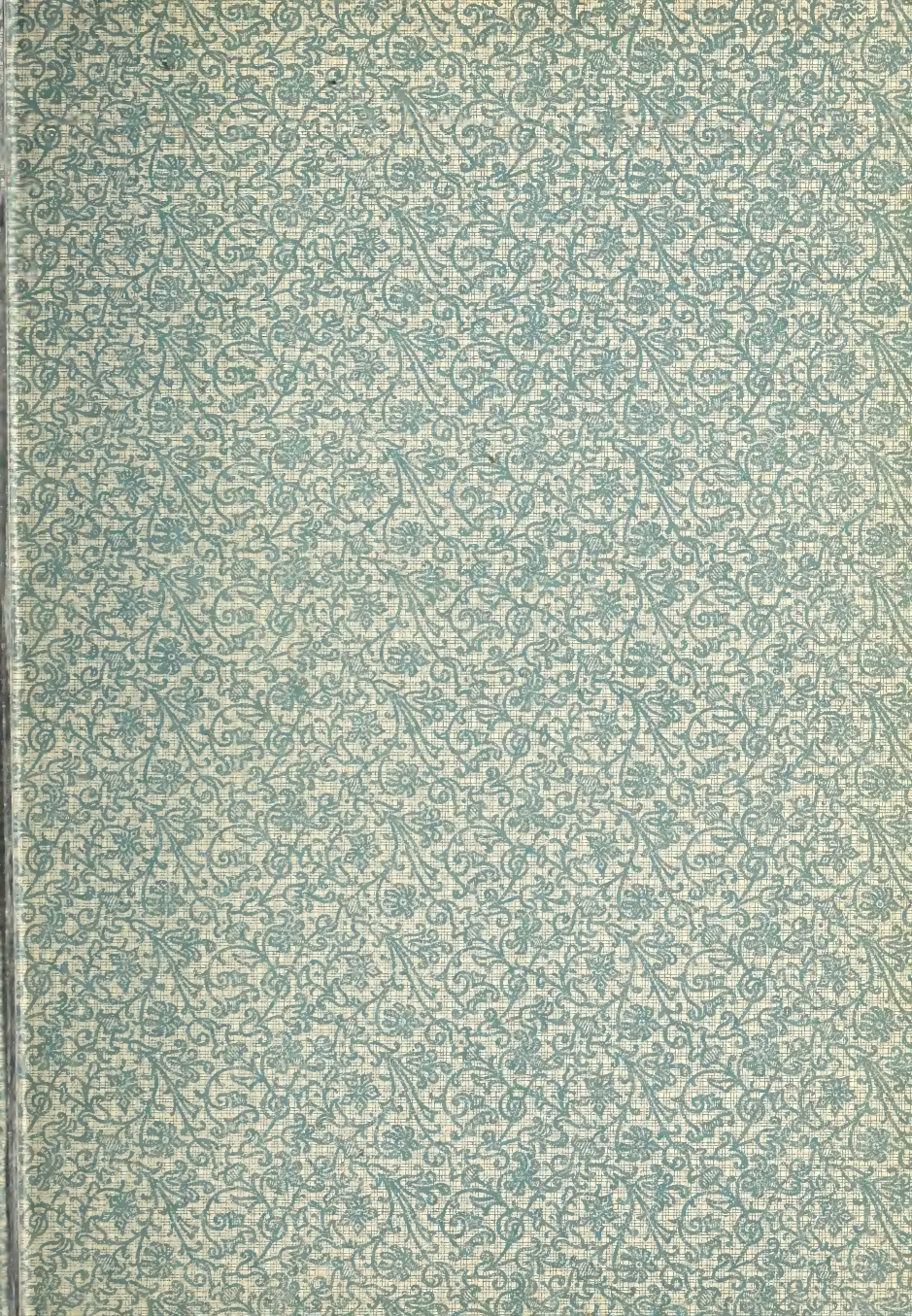
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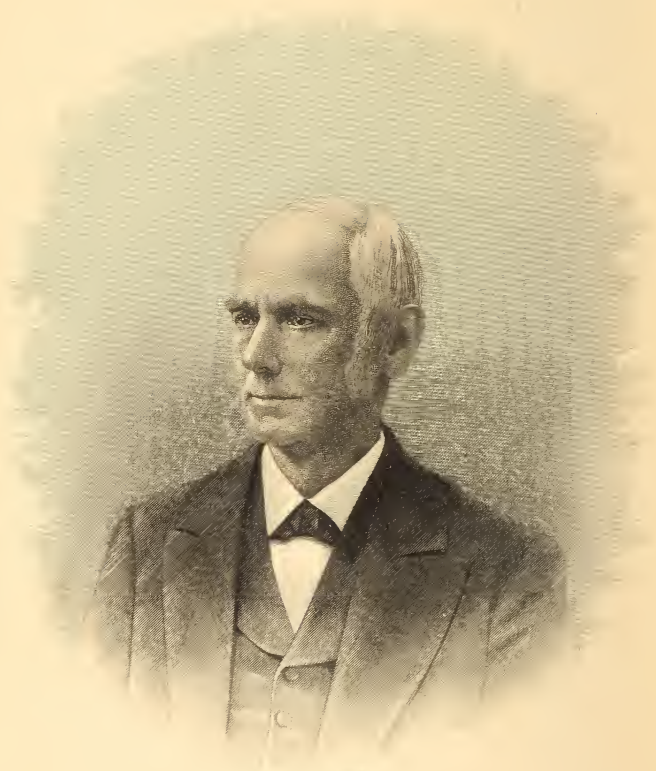












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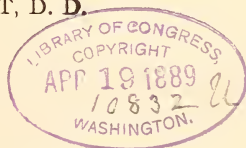
*J. P. Glopbumer*



THE LIFE  
OF  
BISHOP J. J. GLOSSBRENNER, D. D.  
OF THE,  
*UNITED BRETHREN IN CHRIST,*  
WITH AN APPENDIX  
CONTAINING A  
NUMBER OF HIS SERMONS AND SKETCHES

BY  
REV. A. W. DRURY, D. D.,

WITH AN INTRODUCTION BY  
REV. JAMES W. HOTT, D. D.



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BY  
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## INTRODUCTION.

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THE hand that would trace the lines of a noble life after that life has been transferred to the land immortal, has set itself to the performance of a delicate task. When the heart-throb ceases, and the soul goes out into the world beyond, no one can replace among the forces of earth the throbbing heart which has been stilled, or stir again the strains of the voice hushed in death. Then something has gone out of this world which can never come again.

It is the mission of biography to trace out the footsteps of a life as that life has placed them in the path of human history. The biographer must approach the task of reproducing, in a living form, the spirit, and thought, and deeds of the departed. He should stand in closest fellowship with the spirit of the times in which the subject lived and toiled, and gather up the forces of that life and place on the thought and under the eye of coming generations, those facts and principles which, in a peculiar sense, belonged to that life, and which lifted it above the ordinary and made it illustrious. He must set the deeds of that departed life in perspective outline upon the times in which it appeared, that they may tell again their story of struggle and triumph.

Such a life as that of Bishop Glossbrenner deserves to be lived over again a thousand times in the thought

and heart of others, and especially among the people of the Church in which he was the most conspicuous figure for almost half a century.

No man since the days of Otterbein impressed his spirit, thought, and character so strongly on the United Brethren Church as did Bishop Glossbrenner; not that he was copied or imitated, for he was unique in character, and no man could be like him. He was as the sun which shines gently upon the earth. His spirit, and life, and thought shone benignantly upon the Church in all parts, and poured upon it an illumination, leading men to a purer Christian service and a nobler manhood.

The writer will never forget the impressions made upon his heart the time he first saw Bishop Glossbrenner, nearly thirty-five years ago. He was then in his prime. He was a round-faced, splendidly formed specimen of manhood, but gentle, and courteous, and humble as a child. The writer, then a mere lad, watched with deepest attention every word and act of one so revered in his father's home. How thoughtful and kind were his words. With what benedictions his hands clasped the little hands of the children of that home, and how tenderly his right hand rested upon the heads of those children whose mother he had received into church fellowship many years before, when she was but a maiden. With what tenderness, and comprehensiveness, and thoughtfulness, and earnestness he prayed for all at the family altar, and then went his way. Who that ever saw Bishop Glossbrenner in the home, and heard his prayers at the home altar, could ever forget him or cease to love him?

Nor can the writer ever forget the time he first met Bishop Glossbrenner at an annual conference. It was at Edenburg, Virginia, in 1862, as the cloud of war was

deepening and darkening over the whole sky of our nation. No one felt the sorrow of the deepening shadow so keenly as he. His love for the Church in Virginia induced him to remain there and suffer with his brethren. The writer, with five others, became members of the conference at that session. With what hopefulness the Bishop addressed this class of young preachers. With what earnestness he preached before the conference on the Sabbath day. How he spoke words of consolation and hope which seemed to come directly from God to the troubled hearts of that band of consecrated men who had resolved to die, if need be, for Christ and the Church they loved. With what deep solicitude he remembered, and prayed for, that portion of the Church from which he was painfully separated. The exalted opinion and tender love for the Bishop awakened thus in early life, no one could lose by association in after years.

Bishop Glossbrenner as a man possessed gentleness and kindness in a large measure. He was no less a man of strong courage and undoubted firmness. He had a high sense of manly honor, and nothing so sorely wounded him as for him to feel that any one cast over him even a shadow of suspicion as to his own honor. He was incapable of such a reflection upon one of his brethren. In his home life he was most tender and affectionate. He was a typical Virginian and possessed all those splendid, manly elements which characterize the noblest phases of society in the State where he spent most of his home life during the long term of his general labors in the Church, and to which his peculiar attachments drew him in the closing years of his earthly pilgrimage.

Bishop Glossbrenner, as a believer in the word of God,

and in the atonement of Christ, possessed a most satisfactory experience and faith. He was a man of the purest evangelical type. Doubtings and questionings in the presence of the word of God were to him unknown. He was a man with implicit faith in Christ. He could say with wonderful emphasis, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." His heart responded to every claim of Christ, and his faith was built alone upon the word of God.

As a preacher of the gospel, Bishop Glossbrenner stood preëminent among his brethren. Our Church has had in its pulpits no such voice of persuasive sweetness as his. On his first charges he won the hearts of hundreds as a preacher of surpassing tenderness, sweetness, beauty, and power. He was specifically a preacher of the word. He discoursed upon the great themes of the gospel. He spent no time on vague and fine theories. He depended upon no dramatic effect in the pulpit. With plain, earnest truth and well chosen words, he illumined the minds and softened the hearts of all who heard him. His was an eloquence of the truth, not of the orator. He built up a sermon as a pyramid of granite. He made a quotation from the Bible mean more than any other preacher of his time. He was marvelously uniform in his pulpit efforts. He never fell below the dignity and rank of a bishop in his sermons, while at times he rose to sublime strains of eloquence. In a school-house, or humble church, with a few dozen persons, he was as interesting and striking and instructive, as when in the pulpit before hundreds of entranced hearers. While he may not have been unaffected by circumstance, he drew his inspiration directly from Christ and the truth he proclaimed. It is



exceedingly fortunate that this volume should contain a number of the sermons and sketches of sermons of the Bishop as prepared and used by him. They exhibit the thoroughness, clearness, and carefulness of his pulpit preparation, and show us the great fields of truth to which he delighted most to turn. But the printed page cannot reproduce that deep and sustained earnestness, the sharp and penetrating eye, the eloquence of silently flowing tears of tenderness, sympathy, and love, the persuasive, winsome voice, and the deep pathos which made him a prince of preachers. These elements can remain only in memory, the heritage of those who heard him.

As a superintendent in the Church, and as a shepherd over the flock of God, Bishop Glossbrenner was a model. Here he has had no equal in the Church. Forty years he was an active bishop in a growing church, being selected to this its highest office every four years for this long term, and ever with increasing esteem and confidence. He died in the office he was so often chosen to fill. Though intense in his sympathy for the Church, loyal to its every interest, strict in enforcing discipline, and scrupulously jealous of every interest and institution of the Church he loved, he was yet not an ecclesiastical bigot. Broad and catholic in sentiment, and heart, and fellowship, he cherished the purest esteem for all evangelical churches and Christians, and was at home in any pulpit to which he was invited. He not only kept abreast of the times, but, conservative as was his nature, he was always in the front rank of every progressive movement of the Church. When he entered the ministry, the Church had no missionary board, no foreign missions, no church erection society, no educational institutions, no seminary or college, no Sunday-school system or literature, and

no printing establishment. He saw these agencies rise in the Church one after another in the progress of the years. He helped to give origin to these institutions, and fostered them and loved them as a father loves his child. Though his life and ministry spanned this great era of progress, and growth, and new methods, the day he fell asleep in Jesus no man had a younger heart than he, and none loved the advancing interests of the Church more sincerely.

Thus, the active ministerial life of Bishop Glossbrenner covered a great portion of the most interesting period of the history of the Church. His name, and his thought, and his toil, are linked with its life and progress for half a century, and span this era of its marvelous development and growth. He figured conspicuously in the discussions of the great questions which have agitated the Church at times during the past half century. From this simple fact the biography here presented has very great historical value.

While the memory of Bishop Glossbrenner is held a sacred treasure to many personal friends, and most sacredly cherished by a devoted family connection, it is as well the rightful heritage of the Church in which he labored so long, and which he loved so well. He used to say: "In the church let me live; in the church let me labor; in the church let me die; and in the church, and by the church, let me be buried." His message was: "Tell the brethren all is well; my home is over there." The Church has a wide and undying interest in his life thus spent in its service.

It is a worthy crowning of a life-long friendship of peculiar endearment, that Brother John Dodds, whose praise is in all the churches, should so diligently and liberally devote his attention and means to the memory

of his friend and ours, as to assume all financial responsibility in the gathering of materials and the production of this testimonial to the life and labors of Bishop Glossbrenner.

Nothing has been omitted that would give interest and value to this volume. Two splendid steel engravings of the bishop are given. The frontispiece presents him at the age of about seventy years, or as he appeared during the last term of his service as bishop. The other presents him as he was twenty-five years ago, in the prime and vigor of life.

Dr. A. W. Drury, the author of this volume, by the research and painstaking investigation, and accuracy of statement of fact, for which he is so justly noted, has made an invaluable, beautiful, and undying contribution to the literature of our Church, and of the country as well. He has woven from choicest material a life story of rarest interest. He has reproduced with a skillful hand in these pages a life of imperishable and holy fame.

It was not until a short time before his death that Bishop Glossbrenner so far deferred to the solicitations of his friends as to consent to note down some of the facts of his life for use in the preparation of a suitable memoir. Of the limited number of pages that he wrote, as also of accounts furnished by his intimate friends, the author has made a liberal use.

This volume needs from the writer no commendation, either as it relates to the subject or the author; and yet it is a pleasing task to snatch from a busy day a moment to introduce to the public, and to coming generations, this faithful portraiture of the life of one so long and so well beloved, and one so highly honored in the church of Christ on earth.

J. W. HOTT.

February 18, 1889.





# LIFE

OF

## BISHOP J. J. GLOSSBRENNER.

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### CHAPTER I.

Scope Taken—Family—Training at Home and at School  
—Training from Life—Surroundings.

THE life of every man has primary significance to him that lives it. It takes an added significance when it becomes a factor in shaping other lives. It rises to a sublime dignity when it devotes itself to the glory of God and the highest good of fellow-beings. The life of any true man, if viewed in connection with the purpose and faith which have inspired and sustained it, cannot fail to instruct and exalt. In the case of Bishop Glossbrenner, in addition to the interest that we have in him as an individual and an indefatigable toiler, we are led to view him as representative of the character and course of the particular church with which his whole Christian life was so closely identified. This broader view is not

arbitrary, but natural and warranted by the facts involved. Yet what a man himself has done, and more particularly what he has been and what he has become, must furnish the center point and the guiding line for his written life.

Bishop J. J. Glossbrenner was born in Hagerstown, Maryland, July 24, 1812. His parents were Peter and Christiana Glossbrenner. The founder of the Glossbrenner family in America was John Frederick, who landed at Philadelphia August 15, 1750. He subscribed his name at that time, Johan Friederich Glassbrenner. Like most German names, the name Glassbrenner had its significance, its meaning being glassburner, the one on whom it was first bestowed, being perhaps a glass annealer. The home of the family in Europe was in Rhenish Prussia. A satirist by the name of Adolf Glassbrenner, born in 1810, attained considerable distinction in Prussia. At least two Glossbrenner families outside of that founded by John Frederick Glossbrenner became planted in America.

John Frederick Glossbrenner settled in Berks County, Pennsylvania, as early as 1769. The names Gottlieb, Frederick, Jacob Frederick, Jacob, and Philip appear as the names of his sons, all of whom were probably born in America. After the death of John Frederick in 1788, the

family separated, some of the members going to York County, Pennsylvania, and some going further west and after awhile finding their way to Indiana. Gottlieb, the oldest son, with his wife, Margaret, and their family, settled at Hagerstown, Maryland. The name Gottlieb Glossbrenner appears in the records of the earliest Lutheran Church at Hagerstown as a devout and faithful member. He died in 1804. Eight sons and four daughters were born to Gottlieb and Margaret Glossbrenner. The names of the sons were John George, John, John Gottlieb, Abraham, Frederick, Jacob, Adam, and Peter. John Gottlieb is believed to have gone to New Orleans, and to have there died, leaving a large fortune. Abraham, Adam, and Peter married at Hagerstown and continued to reside there. The other members of the large family of Gottlieb Glossbrenner rapidly disappeared.

December 8, 1807, Peter Glossbrenner, the father of the subject of this memoir, was married to Christiana Shane (Schön), the daughter of Henry Shane, the keeper of a tavern in Hagerstown. To this union were born four children, William, Jacob Adam, Jacob John and Catharine Agatha. In the baptismal book of the Lutheran Church at Hagerstown the names, with date of birth and date of baptism, of all of the children

of Peter and Christiana Glossbrenner are found with the exception of that of Jacob John. This chasm in the record may be due to the confusion brought about by the War of 1812, or to the fact of a change in the family residence. That the baptism of Jacob John took place at the hands of a Lutheran minister, either at Hagerstown or elsewhere, in infancy or early childhood, is sufficiently attested. He was probably given by his parents the name Jacob John, as given above, just as the brother next older was given the name Jacob Adam, though in the latter case the name Jacob was later placed second in order. The same change was made in the former case when both names were given in full. The future bishop was known as a boy by the name Jacob, and sometimes was addressed as a man by the name Jacob J. Glossbrenner. In German families it is common to find the same name given to more than one of the sons in the same family, the name repeated generally being the name of the father or the father's brother. While the names are bestowed thus freely, one of the names is often with equal freedom dropped, or the order reversed. The absence of a decisive record has led to doubt and conflicting statement as to the year of Jacob's birth, though the evidence largely preponderates in favor of 1812 as against 1813, the year formerly accepted.

Peter Glossbrenner was a mechanic, or so to speak, a manufacturer, his labor being bestowed on the manufacture, on his own account, of the wood parts of carriages, which he turned over to a manufacturing establishment in Hagerstown. He was industrious, and honored his trade, and it in turn honored him. He was a soldier in the War of 1812, serving in a company of artillery, and in 1814 took part in the successful defense of Baltimore against the British. The Glossbrenners had become thoroughly identified with the spirit and institutions of the country in which their lot was cast. A cousin of Peter Glossbrenner, also named Peter, served his country as a soldier in the hour of need. Peter Glossbrenner, with his family, moved, probably in 1815, to Montgomery County, Maryland, where he remained about two years, returning on the death of his wife's father. After receiving the share in the hotel falling to his wife, he proceeded to buy out, one by one, the other heirs. The property was not worth more than about one thousand dollars, and there were as many heirs as there were one hundred dollar shares in the property. He built a shop on the same lot with the hotel and continued to ply his trade. The hotel business, however, was not entirely relinquished. The prospects of the family, considering all of the cir-



cumstances belonging to life at that early day, were bright and satisfying. They little knew the sad events that awaited them. By a distressing accident the husband and father was taken away from his family. In the year 1819 Peter Glossbrenner was kicked by a horse and died within two days. The widowed mother was left with a family of four children, ranging from eleven years to one year of age. Jacob was in his seventh year. The property bought was not yet half paid for. The trial and struggle brought out the noble qualities of the mother. Ever afterward, and with regularity, the name of Christiana Glossbrenner appears on the church record among the names of communicants. From necessity the sons were early put to trades. William was placed in a cabinet-maker's shop, Adam in a printing office, and later Jacob in a silversmith's shop. The mother continued to make payments on the property purchased, paying out on an average one share a year, just as her husband had begun to do. The children did what they could for the support of the family, the sons, in after years, relinquishing in favor of their mother all claim that they might have had in the property secured.

But the moral and intellectual training of the orphan children was of the highest importance,

and must here receive our special attention. Peter Glossbrenner had been traditionally, rather than actively, connected with the Lutheran Church. He bore a reputation for honesty and solid qualities. He was firm, but kind toward his children. He was strict in the requirement that they should be regular in attendance at the Sabbath-school. At this time Sabbath-schools were in their infancy. But the Lutheran Church at Hagerstown was fortunate in having as its pastor, for a period of sixteen years, from 1815 to 1831, such an active, evangelical minister as Dr. Benjamin Kurtz. Dr. Kurtz had strong convictions as to the possibility and duty of bringing up children in an intelligent, godly way. By tongue and pen he sought to direct and stimulate the moral and religious education of the children of the church, and of course was a sincere and active friend of Sabbath-schools. Bishop Glossbrenner, in after years, confessed to the salutary influence of this pious, scholarly, and wise-hearted man. It was doubtless largely due to his influence that the church at Hagerstown assumed such an evangelical and earnest character. It was in Hagerstown in 1820, and largely under the influence and leadership of Dr. D. B. Kurtz, the friend of Otterbein, and Dr. Benjamin Kurtz that the General Synod of the Lutheran Church, other-

wise known as the Evangelical Lutheran body, was constituted. Christiana Glossbrenner was accustomed to lead her children to the services of the church. Parents at that time were not accustomed to attend Sabbath-school. She sought to bring her children up in a moral and industrious way, "so that they would not bring discredit upon the name of Glossbrenner." She was a woman of cheerful disposition, was patient under hardship, and was noted for her industry and perseverance. After living a widow for a number of years, she was married in 1828 to a Mr. David Dasher. She died at York, Pennsylvania, at the home of her son Adam, at the advanced age of eighty-four.

The secular education of the children of Peter and Christiana Glossbrenner was limited in quantity, but for the time and for the circumstances of the family, was fair in quality. The children first attended a private school taught by a Mr. Ricksecker. Mr. Ricksecker was a Lutheran, and the school, while not sectarian, was largely under the patronage of Lutherans. Dr. Kurtz often came into the school to inquire how the children were getting along, and to direct and encourage in the work of their education. Mr. Ricksecker, while an inconsiderable scholar, took great delight in his pupils and seemed to have the

happy ability to awaken and stimulate them by living, sympathetic contact. One of his methods was to read something to his pupils and then to have them rehearse the same in their own language, a method showing real wisdom and a generous, devoted disposition. Years afterward going into the office of a newspaper, of which one of his pupils was editor, he accosted the editor with the words, "You do the writing here?" Receiving an affirmative answer, he replied with evident satisfaction, "I taught you your letters." While in Mr. Ricksecker's school, Jacob Glossbrenner was apt and studious. In some things he excelled, but he welcomed the help of his fellow-pupils in "doing his sums."

From the school of Mr. Ricksecker the children of Christiana Glossbrenner went to the school of John E. Hoffman. Mr. Hoffman was a much better scholar and was better furnished as a teacher than Mr. Ricksecker. His school, while likewise not sectarian, sustained Reformed connections. In his work in the school-room he included exercises in mental arithmetic, which at that time were quite uncommon, and showed that the teacher was not dependent on a mere practiced rote. It was this school-teacher who changed the spelling of the family name from Glassbrenner to Glossbrenner. Speaking of Bishop Glossbrenner,

Bishop Weaver has said: "The power of concentration, which is the master-wheel in the minds of the most scholarly men, was strongly developed in his mind. How he acquired this wonderful power we may never know." May it not be that the natural methods and the direct contact of these early teachers, the only teachers he ever had, may furnish at least a part of the desired answer?

When fourteen years of age Jacob Glossbrenner's schooling was brought to a close by the necessity, or the supposed prudent requirement, that he should learn a trade. While going to school he had been a part of the time working for board and clothes. His education in school was confined to what he received in the short terms of private school between his ninth and fourteenth years. He received instruction in nothing outside of the common branches. He now began to learn the silversmith and watch-making trade with Mr. Arthur Johnson, of Hagerstown. He remained with him about two years. He afterward pursued his trade for a short time with Mr. John Reynolds, also of Hagerstown. Mr. Reynolds was a member of the Methodist Church, and was noted for his sincere and earnest piety. The associates of the young apprentice were young people of a respected

and self-respecting class. A considerable number of them came to be honored and substantial citizens. One of them, who is still living, speaks of Jacob as a "grand boy." Others speak with great tenderness of his warm-hearted and faithful friendship.

We may now notice some of the other members of the family. William, the oldest brother, died when about thirteen years of age. Adam J. Glossbrenner was apprenticed when nine years of age to learn the printing business. By his indenture he was to receive several months of schooling each year. When he reached the age of seventeen, he became foreman and manager of the *Ohio Monitor*, published at Columbus, Ohio. A year later he held a similar position on the *Western Telegraph*, published at Hamilton, Ohio. He soon afterward settled at York, Pennsylvania, where, as editor and proprietor of a paper, many years of his life were spent. In 1847 he was elected sergeant-at-arms of the National House of Representatives, and was re-elected to four successive congresses. He afterward served two terms as a member of the National House of Representatives. Of late years he has made Philadelphia his home. Catharine Glossbrenner was married to a Mr. Andrews. She died about 1848.



Hagerstown, the home of the Glossbrenner family, was founded in 1762, and was one of the most interesting and important towns in western Maryland. It was then as now the county seat of Washington County. The country about is hilly and romantic, forming a part of the beautiful Cumberland Valley. Many Germans at an early day settled in Washington County, but the English population, always outnumbering the German, brought about a rapid transition of the German element to the English language and to English customs. The mother of Jacob Glossbrenner could speak the German language fairly well, but the father spoke it with greater difficulty. He himself acquired little knowledge of the German from his parents. The Reformed and Lutheran churches were early established in Hagerstown, and soon after 1800 the United Brethren began to pay regular visits to that place. Hagerstown, though early in the century noted for its levity and irreligion, afterward came to share with all of the other parts of Washington County in the manifestation of a large measure of religious enthusiasm and activity.

## CHAPTER II.

Conversion—Joins the United Brethren Church—Class Leader — Exhorter — Preacher — Preparation for the Work.

UP to his twelfth year Jacob Glossbrenner was a regular attendant of the services of the Lutheran Church. He was much impressed by the earnest sermons of the pastor, Dr. Benjamin Kurtz. He was specially impressed by the distinctness and earnestness with which the doctrine of a change of heart was presented. He afterward became less concerned and less regular in his attendance at church. After he went to his trade he mingled with gay associates and “went far from God.” He was a bright boy, well liked, and strictly moral, but the claims of God were largely forgotten. It is well that there are some who become distinguished for piety,—many indeed there are,—who have not in the first place trampled upon their manhood and contaminated by their vices the lives of others.

In his seventeenth year, while learning his trade with Mr. Reynolds, he became awakened on the subject of religion under the preaching of a Methodist minister by the name of Gibbons, but

was not at that time converted. His conversion occurred several months later at a meeting held by Rev. Wm. R. Rhinehart, a minister of the United Brethren Church. Mr. Rhinehart was serving his first charge under a regular appointment from the conference, having been ordained in 1829 and at the same time elected as a presiding elder. He was also doing the regular work of an itinerant. He had become a member of the conference in 1825, and while not traveling regularly, had rendered efficient assistance in many special meetings. He was a man of fine physique, powerful voice, and unusual preaching talent. He had tremendous energy in exhortation. He attracted attention everywhere by his wonderful power as a singer. In his preaching and in his methods he was bold, thorough, and unsparing.

In the course of the meeting held by him at Hagerstown, young Glossbrenner, while interested, raised objections to the requirements urged and the methods used. He, with some of his intimate young friends, wrote a letter to Mr. Rhinehart, signing themselves John Paul, or some such fictitious name. They stated their objections, specially naming the "mourners' bench," and asking Mr. Rhinehart publicly to meet the same. He gave a sweeping reply from the pulpit. Afterward learning that Mr. Glossbrenner was the leader of

the company, he labored with him privately and succeeded in leading him to the altar and to Christ. His young associates followed his example, and were likewise converted.

It is easy for us, in following his life, to pass hastily over the fact of his conversion. To him the event meant everything of joy and hope. It was not a mere turning about or taking the course that sober reflection enjoined. It was a new creation; it was the opening of a fountain in the heart that never ceased to send forth its streams. It was the evoking of a song in the soul that sent forth unceasing melody. It was a new, conscious experience, a taking hold upon a new destiny. His own words, written after his race was nearly completed, were: "After exercising faith in Christ as my personal Savior I was enabled to rejoice with joy unspeakable and full of glory." He did not hesitate to use the language, "to get religion," and to urge it as conveying a definite sense and as expressive of the privilege and duty of all. Some urge the practice of religion at the expense of the thought given in the well-worn words, "to enjoy religion." Without disparaging the former, how much better is it, in order to bear one's own burden, and help those who are without aim, faith, or comfort, if in addition to correct practice, the heart is filled with

“joy unspeakable.” The great facts at the basis of evangelical religion in all the ages, and that are foremost in the experiences and labors of our times—repentance for sin and assurance of salvation through faith in Christ—were experienced by him in their profoundest meaning, and became the creed and keynote of his life work.

His conversion may with probability be placed in the winter of 1829-30. Having found Christ, he now united with the church. Religion is social as well as personal. Among those who were converted at the same time with himself and subsequently with him united with the church, were J. M. Hershey, afterward an honored minister, Samuel Rhinehart, and Wm. Nowell. Among those who came forward as applicants for membership at the same time, was a young man named George Huzza. When the question was asked, “Are there any reasons why the applicants should not be received?” an old member of the church, a farmer, rose and objected to the reception of Huzza. He said that Huzza had bound grain for him, and that he was too lazy to bind his sheaves well, and that such a person could not be a good Christian. Mr. Rhinehart, who was officiating, ruled that the objection was not relevant, and Huzza was received. Yet the old

brother's judgment of character was justified by subsequent occurrences. Huzza soon fell into sin and afterward was arrested for robbing the mails. Mr. Glossbrenner may have gathered instruction from the incident; for throughout his life, while not derogating from the grace of God, he laid great stress, in his relations with ministers, on natural, inward honesty and responsibility. Persons having this foundation could, when saved themselves, be useful in saving others. Those defective in this important respect might be cared for as sheep, but could not fill the place of trusted shepherds.

At the time when Mr. Glossbrenner was converted there was wide-spread religious interest in western Maryland. Washington County, the county in which Hagerstown was situated, furnished the center of this interest. Dr. Benjamin Kurtz was still the pastor of the Lutheran Church in Hagerstown, and preached at many places in the surrounding country. Hundreds were converted in protracted meetings and camp-meetings held by the Methodists. Among the United Brethren there was more active effort, more revival influence, and more denominational success than at any previous period. Washington County was the home of George A. Geeting, sen., and Christian Newcomer. Here Otterbein's labors



had early been bestowed. Here was Antietam, where the great meetings were held.

Newcomer's field lay largely in Frederick County, and formed what was called Frederick Circuit, or Newcomer's Circuit. The basis for Geeting's work was Antietam, now Keedysville, including also after a time Hagerstown. The outgrowth of his labors was Hagerstown Circuit. The first United Brethren church in Hagerstown, a two-story log structure, with the audience room above, was occupied for the first time May 24, 1805, Geeting preaching the first sermon. In 1807 both Geeting and Newcomer ceased to confine themselves to the particular fields named, and Hagerstown Circuit and Frederick Circuit were freely served by various preachers under the appointment of the conference. Hagerstown Circuit was far the more fixed. Frederick Circuit was sometimes merged in it, was sometimes connected with some other work, and again at times maintained its distinct character. A new brick church was built at Hagerstown in 1810 on the site occupied by the present church. It was in this house that Mr. Glossbrenner was converted and united with the church. In 1827 and 1828 Rev. John Zahn was the preacher on Hagerstown Circuit. He was a man of fine presence, great spiritual energy, and native preaching talent. In

his term of service there was great progress, and the United Brethren congregation must have grown greatly in esteem among the citizens of Hagerstown. While there are no records showing who the preacher was in the year 1829, it is quite probable that the preacher in immediate charge during this year was Rev. John Krack, who certainly had charge of Hagerstown Circuit in 1830. It is also probable that during 1830, as well as 1829, Rev. Wm. R. Rhinehart was the presiding elder. Rev. John Krack was a favorite as a preacher and as a pastor. Beginning with 1831 he served the old Otterbein congregation in Baltimore, remaining four years. So general was the desire for his continued service that his removal by the conference well-nigh produced schism and revolt. In 1830 Hagerstown Circuit was more than twice as strong as any other charge in the conference.

Taking all of these things into account we see what was the situation of things when Mr. Glossbrenner became a member of the Church. They may aid us in understanding the reasons for his connecting himself with the church of the United Brethren in Christ. It would seem natural that he should connect himself with the Lutheran Church, the church of his fathers, especially in view of the influence of such a man

as Dr. Benjamin Kurtz. Yet he felt the need of more freedom than the Lutheran Church would afford. While there was a revival element in the Lutheran Church, there yet were diverse and opposing elements. This would be inevitable from the composition and traditions of the church. Rev. Wm. R. Rhinehart was converted in a revival in the Lutheran Church; yet when he went to the meeting of the synod, expecting to enter the ministry of that church, he was chilled and turned away by the formal piety, and opposition to revivals characterizing a large party in the synod. Though Mr. Glossbrenner was a boy in years, he reached his conclusions by the awakened reason and elective instincts of mature years. His connection with the United Brethren Church was not the result of accident but of choice; not the choice of calculation, but of preference. His decision may not have been the right decision for all in like circumstances, but no one can doubt that it was the right one for him. There was just enough of opposing influence to make decision necessary, and the decision then declared never afterward came up for review or reversal; never came up to vex, weaken, and defeat. This carefulness in reaching conclusions and constancy afterward was thoroughly characteristic.

His first work after becoming connected with the church was to serve as leader of a band of young persons about his own age. This was soon after he united with the church. In after years, in looking back to the meetings then held, he said: "We had glorious times when in our simplicity and singleness of heart we met together to sing and pray and encourage one another. The Lord met with us and filled us unutterably full of glory and of God." The class met once a week and the meetings were well attended. The young leader was deeply impressed with the responsibility of his position, and was thus led to devote himself earnestly to the study of God's word. Day and night it was his meditation. As he applied the Scriptures to the instruction of others, he was himself greatly instructed and benefited. Throughout life he recognized the great advantage gained by this early and devoted study of the Bible. He felt to rebuke the sloth of those who do not give careful study to the Bible. Ignorance of God's word and mutilated quotations he regarded as a just ground of reproach.

Not long after his appointment as a leader, while at a camp-meeting in Washington County, Rev. George A. Geeting, without any solicitation or even expectation on his part, handed him a

license to exhort. He was told to be faithful as an exhorter, and that as he had opportunity, and as it was agreeable to the older brethren, he might also preach. In that period many who became eminent as preachers began their work as exhorters. The license to exhort meant labor in varied forms—in class and prayer-meetings, in closing meetings after the sermons of the regular itinerants, and in their absence to fill their place. Such a license could be given by a quarterly conference or by two ordained elders at any special meeting. Rev. George A. Geeting, while not often chosen presiding elder, held a sort of standing commission to the functions of the office by the deference in which he was held and by the demand for his presence and service. He was a son of Rev. George A. Geeting, the friend and associate of Otterbein, and lived at the place of his father on the Antietam. He was regularly and actively engaged as a preacher ten or twelve years. Even when not under any appointment from the conference, he continued zealously to labor till the time of his death in 1842.

No one need be offended or disquieted at the fact that Mr. Glossbrenner was led to assume sacred functions without himself first announcing that he was moved thereto by an inward call. The church is vouchsafed the prompting of the

Holy Ghost, as well as is the candidate. In the United Brethren Church, in early days, many who became eminent for their usefulness were given license without themselves expecting any such thing. John Knox, the Scotch reformer, was thus chosen. The book of Acts tells us that as "certain prophets and teachers" "ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." May not the dearth of ministers, so often deplored, be in large measure due to the fact that the church to so great an extent neglects the gift that is in it?

This license was the authority on which Mr. Glossbrenner continued to exhort and preach for the period of one year, from the spring of 1830 to the spring of 1831. He does not seem to have questioned the judgment or right of his brethren in giving him license. He was diligent and active in the work committed to him. Rev. John Krack, who was serving Hagerstown Circuit, took him much with him, and was quite authoritative and firm in his requirements, but withal considerate and discreet. A young man was not asked where or when it would suit him to preach, or what part of the service he would take; but his work was assigned him, and to resist was to resist at his peril. Hagerstown



Circuit then embraced Washington and Frederick counties in Maryland, and Franklin County in Pennsylvania. He once accompanied Mr. Krack to Chambersburg, Pennsylvania, and was asked to go into the pulpit and exhort. Though he had previously preached and often exhorted, this was the first time that he occupied a pulpit to talk to the people. He entered the pulpit with fear and trembling, feeling that he was unworthy to occupy so holy a place. The church building was a small stone structure with a heavy and capacious, though not high, pulpit, which was often occupied by as solid a bench of preachers as that day afforded.

During the year Mr. Glossbrenner frequently preached to the colored people of Hagerstown and to the inmates of the poor-house. He also preached at State Line, at Greencastle, and at the house of Henry Burtner near Leitersburg. At one time he, with several older ministers, went out a few miles from Hagerstown to a place where an appointment was to be filled. The older ministers put up Mr. Glossbrenner to preach. The people felt that it was a shame to put up "a little boy" when there were older ministers present.

Mr. Glossbrenner soon came to be pointed to with a degree of pride as the "boy preacher." When he received license he was just entering

upon his nineteenth year. He was even more youthful in his appearance than would be inferred from his years. His countenance was bright and open, lit up with the light that glowed within. While always modest and reserved, he was not timid, and had a remarkable degree of self-composure. His real strength at this time, as largely through life, was in his tenderness of heart, and earnest, fervid nature. He loved the Savior, and he was confident of the love of the Savior toward him. What he experienced for himself he was anxious for others also to enjoy. He had an extremely realistic conception of the great facts in man's condition, and the diverse destinies toward which men tend. He would "cry and preach and preach and cry." Yet his intent study of the Scriptures indicates that his emotional nature was moved and supported by a grasp upon eternal truth. Notwithstanding his unusual success and the encouragements that came to him, he was not saved from the disappointments and even despair that fall to almost all who enter upon the work of the ministry. In these experiences he sought counsel and support from his seniors in the work.

When he received license his course for the time being was decided for him. There was no demand, however, for any particular amount of

his time; nor was he withdrawn from whatever his occupation might be. It was now necessary for him to decide for himself what his life work should be. He felt that he was called of God to the work of the ministry. He counseled with others and communed with his own heart. At one time he proposed to a young associate that they make their own appointments, and preach and travel on the Lorenzo Dow plan. This would mean, in the phrase of our day, to travel as evangelists. For a time he assisted in holding union prayer-meetings. At different places God had blessed his labors in exhortation and preaching to the conversion of souls. The sweets of success in Christian work moved him to give himself in the fullest and freest manner to the work of the Master. He also came to a clear inward and fixed conviction of his call to preach the gospel. This conviction, with the decision to follow it, passed into the realm of the unquestioned and forever settled.

Soon after he began to exercise in public, Dr. Benjamin Kurtz visited him and offered to put within his reach a collegiate education and a thorough preparation for the ministry. It was understood that his labors should be given to the ministry in the Lutheran Church. He appreciated the offer of an education, but he felt that it would

be improper to leave those who had shown such care for his well-being, and to whom he stood bound by the closest ties. Likewise he believed that one called to the ministry should go forth immediately. He also shared, to a certain extent, the prejudice of those among whom he moved against "college-bred preachers." The prejudice was due to the close association of education and cold formality in the ministry of some of the old churches. As time passed he changed his mind quite largely on the subject of ministerial education, especially in view of changed times; but he never came to the conclusion that the course that he took was not the right course for him at the time and in the circumstances to take.

### CHAPTER III.

Attends Virginia Conference—The Field—The Session—  
Joins Conference—Sent to Hagerstown Circuit—Year  
of Success—Elements as a Preacher—Conference of  
1832—Staunton Circuit—Itinerants' Home—Marriage  
—Conference of 1833—Ordained—Returned to Staun-  
ton Circuit.

APRIL 24, 1831 found Mr. Glossbrenner, in company with Rev. Wm. R. Rhinehart, on his way to Mill Creek, Shenandoah County, Virginia, where Virginia Conference was to hold its first separate session. All questions had been settled. The last, and perhaps not the least difficult, was settled by some good brethren, among whom were the Hersheys, of Hagerstown, and the Doups and Staleys, of Frederick County, who purchased him an outfit—horse, saddle, bridle, and saddle bags—the property of a deceased Methodist preacher. Does anyone suppose that they ever regretted this generous deed? When he started on horseback to the conference, he took with him all that he possessed. When he put the Potomac River between himself and his old home and began to ascend the grand valley of Virginia, he felt that a new hope and a new course were before him.

Prior to 1829 there were but four conferences in the United Brethren Church—Miami, Scioto, Muskingum, and the old conference in the East. The General Conference of 1829 authorized the division of Miami Conference, and also of the old conference in the East. All of the ministers belonging to the latter, however, met together once more in 1830. In the division, the one side was called the Hagerstown and the other the Harrisburg District; but after four years the names, Virginia Conference and Pennsylvania Conference, appear. Up to 1837 Frederick County, according to the terms of the division, belonged to Pennsylvania Conference, but it was practically retained from the first by Virginia Conference. Pennsylvania Conference, as constituted, was about one third stronger than Virginia Conference, and inherited a field more favorable for cultivation and extension. The antiquity of the old conference was sliced lengthwise, as Virginia Conference held Washington County, and, in fact also Frederick County, in Maryland, while Pennsylvania Conference received Baltimore. Outside of Maryland the only territory of Virginia Conference was the Shenandoah Valley in Virginia.

Between 1820 and 1830 the German and the English languages stood on about the same foot-



ing, but after 1830 and 1831, in the United Brethren Church both east and west, the English language rapidly supplanted the German. In Maryland and Virginia the German was less firmly planted than in Pennsylvania, and was correspondingly less enduring. The division of the old conference made the Virginia side predominantly English. The work of the church, however, continued to be largely confined to people of German origin. The church at this time was entering on a new era. Virginia Conference set sail with about twenty ministers in attendance at the first session. It had in its possession in Maryland two and one half church houses, and the use of two union church houses in addition. In Virginia it had one church building and a half interest in another. The actual lay membership was disproportionately small, as compared with the number of ministers. At many of the preaching places there were no enrolled members, and at other places the preachers were satisfied with a mere nucleus of actual members. The open field, much of which was in a state of destitution and neglect, pleaded for assistance with all of the eloquence that could be breathed by famishing and dying souls.

The conference met at Hickle's school-house, on Mill Creek, April 27, 1831, Bishop Henry

Kumler presiding. There was but one bishop in the church now, as Bishop Newcomer had died the year previous. Bishop Kumler had united with the old conference at a session held in Hagerstown in 1814, had served as bishop since 1825, and was at this time fifty-six years of age. He was a man of neat appearance, had an experience and convictions of his own, and, while not demonstrative, was persistent and firm. He was intelligent, prudent, and impressed all with whom he came in contact that he was charged with a mission from God. He was a sincere and faithful preacher, rather than a great preacher. He had the talent, energy, and perseverance required by the field over which he presided as bishop. Of the ministers already named, Wm. R. Rhinehart, J. Krack, G. A. Geeting, and J. Zahn were present. Henry Burtner, who became a member of conference in 1821, a man of solid worth, was also present. Mr. Burtner, while he labored as an itinerant, was very successful, and afterward as a local preacher he was scarcely less useful. He resided not far from Hagerstown, and early took a friendly interest in Mr. Glossbrenner. Rev. J. Houck was also a leading spirit. Rev. George Patterson had the character and influence that came from a longer term of service. Of those who composed that little conference in 1831, one

venerable man remains, Rev. John Haney, of Marion, Minnesota. Rev. George Hoffman, another member of that conference, died at Mt. Solon, Virginia, in 1888. They both became members of conference in 1830.

The first part of the session was occupied with the examination of ministers. This meant that they should declare their heart experience and their intentions for the future, as well as the struggles through which they may have passed in endeavoring to build up the kingdom of God. When the question was asked, Who are the candidates for the ministry? the names of Wm. Miller, J. J. Glossbrenner, Frederick Hisey, and Jacob Haas were presented. The committee for the examination of candidates consisted of Henry Burtner, J. Krack, and George Patterson. The report was favorable, and all of the candidates were admitted. It was not then necessary that a candidate should have had license previously, or that he should have a formal recommendation; but it was necessary that the presiding elders or other responsible members of the conference should have good knowledge of his ability and fitness.

During the session Mr. Glossbrenner preached once in Mt. Jackson, near which place the conference was held. It was his first sermon in

Virginia. When he was received into the conference, he had not yet completed his nineteenth year. His youth did not stand for a moment in his way, as there was that in his manner and bearing that drew to him the hearts of the older ministers, and disarmed all opposition. The ministers of Virginia Conference were almost all young men, and by these and other young men who would soon join them, the conference was to take its place in the foremost rank in building up the kingdom of Christ.

While in attendance at the session of the conference, Mr. Glossbrenner's home was with Mr. Andrew Funkhouser, whose memory is sacredly treasured by all of the United Brethren congregations in Virginia. An old gentleman, then a boy living in the neighborhood, relates that he became much interested in Mr. Glossbrenner while he was present at this session of the conference. He noticed the excellent care that he took of his pony. When others were praising the qualities of their horses, he claimed that his horse could outtravel any of them. When Mr. Glossbrenner preached at Mt. Jackson, his new acquaintance went to hear him, and was greatly surprised and delighted with the sermon.

At this session a strong temperance resolution was presented by Wm. R. Rhinehart and adopted

by the conference. In the same connection it was resolved that if Conrad Weist should not "quit selling liquor and preach more," his "license should be demanded."

Mr. Glossbrenner's name was at once placed on the itinerant list, there being five names on the list besides his own. The appointments for the ensuing year were as follows: Hagerstown Circuit, J. J. Glossbrenner, with Wm. R. Rhinehart, senior preacher and presiding elder; Mechanics-town Circuit, Wm. Miller, with G. A. Geeting, presiding elder; Staunton and Woodstock circuits, Noah Woodyard, J. Haney, and Jacob Hauck, with J. Zahn, presiding elder. Conference adjourned after a session of four days.

Mr. Glossbrenner was greatly surprised when it was announced that he was to return to Maryland and labor on Hagerstown Circuit. As before indicated, he had taken everything that he had with him, expecting that his work would be in Virginia. By an arrangement of the presiding elders in Maryland, the Hagerstown and Mechanicstown circuits were united and served as one. Mechanicstown Circuit, so called from a small town in the northern part of Frederick County, corresponded in the main to Frederick County, as Hagerstown Circuit corresponded in the main to Washington County. The circuit, as

finally arranged, had thirty appointments, and a period of four weeks was required for one round. The itinerants had two days' rest in four weeks. At most of the appointments the meetings were held in private houses or school-houses. Mr. Rhinehart did active itinerant service outside of his duties as presiding elder. Mr. Miller, the colleague of Mr. Glossbrenner, was a fine preacher, and Mr. Rhinehart was very popular; and from some cause, more or less evident, the two did not get along pleasantly. As Mr. Glossbrenner was but a boy, he got along smoothly, being, as he said, too insignificant to excite envy or jealousy.

He was everywhere greeted as the "boy preacher." One of his appointments was at Rocky Springs, near Frederick City. When Mr. Cornelius Staley, one of the leading members, came for the first time to hear him, he doubted the wisdom of the conference in sending such a boy. He listened attentively, however, and from that time till the day of his death he regarded Mr. Glossbrenner with the highest esteem, and treated him with the greatest kindness. The meetings at this place were in the house of Father Valentine Doup. Naturally the preacher often staid over night with Father Doup. The only objection Mr. Glossbrenner had to him was that he came to his room every morning with a candle, summer



and winter alike, at four o'clock, and said, "Jacob, it is time to get up." This he did, notwithstanding Jacob might have preached three times the day before, and might then have sat up late to study his books. The course of Father Doup was an advantage in one way, however, as it gave the young preacher additional time for study. The society at this place was not large, but it comprised some of the best members with whom the church has been favored—the Doups, Cronises, Staleys, Kemps, and others. It was in this neighborhood that the first regular annual conference was held in the year 1800.

When Mr. Glossbrenner made his first visit to Mechanicstown he rode up to the house of Mr. Weller, the usual stopping-place for preachers. Mr. Weller came out to see what was wanted. Mr. Glossbrenner told him that he was the junior preacher and had come to fill his appointment. Mr. Weller looked at him critically and then said, "I do not know what the conference means by sending out boys to preach." But after the first sermon no one could gather a better congregation than the "boy", as he was called.

Mr. Glossbrenner's own words give us a glimpse of the year's work from his own standpoint. "My first year in the itinerancy was a year of hard labor, but we had some precious revivals. Hav-

ing as many appointments as I had, the question arises, what time had I for reading and preparation for the pulpit. I did much of my reading in the saddle, and at night when the toils of the day were over? I was young and inexperienced and was looked upon as the boy preacher. Of course the brethren did not expect much and so did not feel disappointed."

It may be said that no difference what expectations they may have had, their expectations were always more than realized. Mr. Glossbrenner as a preacher started out very much as he continued, and as he was known in after years. He may have been more emotional, and of course was less perfect in his comprehension of doctrine, but the type of his preaching was the same. The great secret of his early success in preaching was in this, that his thought, his experience, the mission on which he was sent, and the occasions that he met were in perfect accord. There was in his preaching nothing arbitrary, nothing contrived. He was in accord with the particular stage of the church, with the condition of society, with himself, and with God. It is to be feared that in our day many young ministers spoil themselves for enjoyment and efficiency in the ministry, by their disregard and contempt for the subtle conditions upon which joy and success

in the ministry depend. The minister should be himself, and should speak and work straight out from an open, throbbing heart, and should not be dependent for his inspiration on extraneous considerations. Under the good providence of God Mr. Glossbrenner was so placed as to have the benefit of the free actings of his own heart, and through life he was spared the calamity of losing this position of advantage. The Holy Spirit moves on the lines of our thought and thrones himself in the permanent and normal affections of men. With some, effort, education, and practice may be necessary to enable them to come into a natural, vital, and telling relation to things. He was at home in his work from the beginning. The salary of an unmarried preacher at this time was eighty dollars, and of a married preacher one hundred and sixty dollars. Not always, though, were these amounts collected.

In 1832 the conference convened at Hagerstown. Henry Kumler was again present as bishop. J. M. Hershey and George Rymal were received into the conference. They were valuable additions to the itinerant force of the conference. The appointments were as follows: Hagerstown Circuit, John Dorcas and Peter Whitzel with Wm. R. Rhinehart and H. Burtner as presiding elders; Woodstock Circuit, J. Haney; Staunton Circuit,

J. J. Glossbrenner and J. M. Hershey. George Patterson was presiding elder for the two circuits in Virginia.

Mr. Glossbrenner received his appointment cheerfully. Staunton Circuit included the upper part of the Shenandoah Valley, including particularly parts of Rockingham, Augusta and Rockbridge counties. The circuit was about two hundred miles around. Traveling in Virginia at this time was romantic. The Shenandoah Valley is one of the grandest valleys in our grand domain. It lies between the Blue Ridge range on the one side and ranges belonging to the Allegheny system on the other, and is traversed by the Shenandoah River. The valley is diversified by hills and level tracts. The Massanutten range springs up abruptly out of the middle of the valley and after continuing for forty miles as abruptly subsides to the common level. This range lies between the north and south branches of the Shenandoah River. For the year 1832 the preachers in the lower part of the valley and the preachers in the upper part of the valley interchanged to a certain extent in their work. Rev. Wm. R. Coursey became the colleague of Rev. John Haney in the lower valley. At certain points in their trips up and down the valley the young preachers would meet. While not disposed

to be light in their intercourse, they yet took great pleasure in their journeys and in their contact one with another.

The lower part of the valley was settled largely by Germans from Pennsylvania. Some German families also settled early in the upper valley. The upper valley was, however, more largely occupied by a population of Scotch-Irish, also from Pennsylvania. All along the valley, though, the earlier Virginia population poured over the eastern range of mountains and gave their particular cast to these accessions from Pennsylvania. Thus the whole people, by degrees, came to be fashioned after the typical Virginia mold.

Mr. Glossbrenner was entirely new to all of the people on the circuit, and had again to pass through all of the curiosity and wonderment of being the boy preacher. The first time that he came to Churchville, a brother-in-law of Rev. George Hoffman came with him to show him the way. The church at Churchville, a fair brick building, was owned by the United Brethren and Methodists jointly. The Methodists were holding their quarterly meeting at Churchville, but the Methodist presiding elder said that the United Brethren preacher should have his hour. A large audience was assembled. When Mr. Glossbrenner rose to speak, the man who had come

along to pilot him put his hands to his face, but as Mr. Glossbrenner proceeded, he withdrew them altogether. When the services were closed, the presiding elder came around to the man, and said: "You need not be ashamed of that boy. He will make a strong preacher." A number of similar incidents could be given. At one place a good sister praised him extravagantly to his face. Afterward a brother, known as Billy Edwards, fearing the effect of such praise, said to him that he should not be influenced by such flattery. "Oh," said Mr. Glossbrenner, "such words go in at one ear and out at the other."

Speaking of Mr. Hershey and himself, Mr. Glossbrenner said: "We spent the year pleasantly together. We had a prosperous year."

The house of Christian Shuey, about seven miles from Churchville, was a home for the preachers, about all the home that the two young itinerants needed. His father's house had likewise been a rendezvous for the early United Brethren preachers. Christian Shuey was a noble-looking man, wealthy and generous, a typical Virginian of the higher class. In his house there was a room known as the preachers' room. Here they would remain, rest, and study in the time between their rounds. Here they left their soiled clothes and found them again in good



order awaiting their return. The wife of Christian Shuey was the daughter of Henry Geeting, who was the son of George A. Geeting, the co-laborer of Otterbein. She took great interest in religion and the work of the church. She would not only attend the camp-meetings, but she would arrange to take a great many of her neighbors and friends with her. While at Christian Shuey's Mr. Glossbrenner was very studious. He had a small stock of books which he left at the house. Other books he would take with him. He was quiet and reserved.

During the year there sprang up a mutual regard between Mr. Glossbrenner and Maria M., the daughter of Christian Shuey. It may have been love at first sight, as they were married after an acquaintance of less than a year. The marriage took place Feb. 14, 1833, Rev. John Zahn officiating. The union was a perfect union of hearts, and the blending of two lives into one was never more complete. The marriage was in many ways advantageous to Mr. Glossbrenner, while Mrs. Glossbrenner, who declined the hand of a wealthy suitor, never regretted the preference that she gave. He was twenty years of age, and she was three years his junior. They took a wedding trip on horseback. Mrs. Glossbrenner afterward, referring to it, said: "We started off

two of the greenest, but two of the happiest persons alive." For about a year they made their home with Mrs. Glossbrenner's father. Mr. Glossbrenner, referring to his early marriage, said: "There is a notion that ministers especially should not marry young. It is my opinion, often expressed, that if a minister marries a suitable wife—one who is pious and self-sacrificing, and who is willing to submit to toil and privation for Christ's sake—he cannot marry too young. But if he makes a bad choice, he is too young though he be forty years old."

Mrs. Glossbrenner afterward traveled with her husband one or more times around his circuit. The vehicle in common use at that time was a two-wheeled gig, which furnished a rather luxurious mode of traveling for the times. Traveling in this way Mr. and Mrs. Glossbrenner, at the end of the year, set out for Maryland to attend the session of Virginia Conference. They made a short visit at Hagerstown where Mr. Glossbrenner preached. Mrs. Glossbrenner wore a dress of black silk with white lace cuffs. He thought it too stylish, and feared that the people would think her proud. He wished the lace removed, but she made excuses and finally said she had no scissors. He kindly offered to grant her the use of his penknife for removing the objectionable lace.

The part of the faithful itinerant's wife, with its privations and sacrifices, so connects itself with the work that he has to do, as to suggest the propriety of her being granted a place in the conference with him. It certainly seems suitable that the young wife should have the initiation that comes from accompanying her husband to the conference. Especially at the first conference is she the interested and interesting one.

The third session of Virginia Conference was held at Pleasant Valley, Maryland, near the present Rohrerstown, beginning April 17, 1833, Bishop Henry Kumler presiding. In the neighborhood where the session was held there had been, under the labors of Rev. John Dorcas, a great revival in which more than one hundred persons were converted, many of them being leading persons in the community. At this session William R. Coursey and George A. Shuey were received. Mr. Coursey, who had been a school teacher, had entered upon ministerial work the year previous, becoming the colleague of Rev. J. Haney on Woodstock Circuit. He was destined to be a great power in building up the Church in Virginia and Maryland. George A. Shuey was the brother-in-law of Mr. Glossbrenner. He had received a good education, and was an acceptable preacher. He did not travel actively many years;

but as an example of an earnest, faithful Christian, as a trusted counselor, and as an intelligent supporter of the church, he will be held in honored memory.

Mr. Glossbrenner, along with J. Houck and George Hoffman was, ordained at this session. At this time ordination was conferred, if the candidates were worthy, after a probation of two years in the conference. Bishop Kumler, assisted by Rev. William Brown, who within a month was himself elected to the office of bishop, officiated in the ordination. Bishop Kumler and Rev. William Brown had both been ordained by Bishop Newcomer, the former in 1816, and the latter in 1819. Bishop Newcomer himself had been ordained by Otterbein in 1813. Through this line how many now may trace their ordination. Of this session Mr. Glossbrenner says: "This was a very important and solemn session, as it was at this conference that I was ordained elder in the church of Christ. It was to me one of the most solemn days of my life. To answer the important questions proposed is to assume grave responsibilities as ministers of Jesus Christ. The vows then made are recorded in heaven."

The following are the appointments: Hagerstown Circuit, John Dorcas and W. R. Coursey; Woodstock Circuit, P. Whitzel and W. Knott;

South Branch Circuit, J. M. Hershey; Staunton Circuit, J. J. Glossbrenner and George Rymal. Wm. Brown was presiding elder in Maryland, and John Haney was the presiding elder in Virginia. George Rymal, the associate of Mr. Glossbrenner, was a giant in body and likewise possessed of a powerful mind. He once grasped a powerful colored man who had threatened to whip him, and held him in his hands as helpless as an infant, while he told him that unless he would behave himself he would pitch him over the precipice on the brink of which they stood. While not cultured, his strong sense and great energy made him as a preacher highly effective, often simply overwhelming. Mr. Glossbrenner found him a pleasant companion and a good worker. The year was prosperous.

Mr. Glossbrenner was not in the distinctive sense a revivalist. Yet he made the conversion of the people a direct aim, and God blessed his labors with frequent and genuine revivals. In a quite equal manner, he prepared communities for a true work of grace, promoted revivals directly, and built up those that were gathered into the church.

## CHAPTER IV.

Conference of 1834—Elected Presiding Elder—Staunton District—Re-Elected Presiding Elder in 1835, 1836 and 1837—Incidents—Sent to Shiloh Mission in 1838 and Returned in 1839—In 1840 and 1841 on Frederick Circuit—In 1842 Presiding Elder on Maryland District—Incidents from His Maryland Work—In 1843 on Rockbridge Circuit—In 1844 and 1845 Assigned to Staunton Circuit—Character as a Preacher—Personal Elements—Sermon at Franklin—Support of Church Interests—Extracts from Published Articles—Home Life.

THE conference of 1834 was held at Churchville, Virginia. At this conference Rev. Wm. Brown appeared as bishop. Since the division of the old conference he had labored a part of the time in Pennsylvania Conference. From 1825 to 1828 he preached for the Otterbein congregation at Baltimore. In 1833 he was elected bishop. He represented the best type of the preachers in the German-English stage of the church, being a man of sturdy sense, firm convictions, and exhibiting the discipline and strength coming from earnest conflict. One of the new members admitted was Jacob Bachtel, one of the most original, positive, and laborious ministers raised up by the United Brethren Church. Twelve



preachers were willing to labor as itinerants. The conference adopted a resolution, introduced by Rev. W. R. Rhinehart, looking to the publication of a religious paper under the auspices of Virginia Conference. The result was the publication at Hagerstown, Maryland, of a few numbers under the name *Union Messenger*, afterward *Mountain Messenger*, Rev. W. R. Rhinehart, editor.

At this session Mr. Glossbrenner was elected presiding elder and assigned to the Staunton District. The mode of his election was quite novel. In early times the sessions of conference were in the middle of the week. The bishop chose his own day and hour for preaching the conference sermon. It was the method of the discipline for the bishops to nominate the presiding elders and, when elected, to assign them their districts. At this time Bishop Brown, just as he was ascending the pulpit steps to preach the conference sermon, turned half about and said: "I move that Bro. Glossbrenner be presiding elder. All that are favorable say Aye." Bro. Glossbrenner was elected, for the negative was not put.

A fact in the early history of the church as little understood as any other, is that the first ministers of the United Brethren Church were primarily local ministers. Bishop Asbury criticised this feature. It was this that was the

principal thing in preventing a union with the Evangelical Association in 1813. The presiding elders continued to be of the local class after the other preachers became more strictly itinerants. In 1823 the old conference chose seven presiding elders, all of whom were local except one. Mr. Glossbrenner, just as some before him had been, was an itinerant at the same time that he was a presiding elder. As more came to be expected of the presiding elder, the office came to imply more of distinction. In itself the office was responsible, as the presiding elders, with the bishop, appointed the preachers to their fields of labor. When Mr. Glossbrenner was elected presiding elder, he was not yet twenty-two years of age. His modest manner, as well as his zeal and talents, marked him as a proper recipient for whatever of honor and trust there was to bestow.

Speaking with reference to this period of his life, he says: "I had about sense enough to hear with respect the advice and counsel of my older brethren. Now, however, it is too often the case that young men taken into the conference are hardly warm in their seats till they act and speak as though they had little respect for the counsel of the aged and experienced. Oh, how important is the grace of humility in young ministers. He that humbleth himself shall be exalted, while he

that exalteth himself shall be abased." Later in life a young minister wrote to him, asking what he should do to become prominent in the church. He answered that if he desired to rise in influence and desired to fill important positions, his best plan was to be humble and fill faithfully whatever positions were assigned him, and in due time the church would say, Come up higher. The young preacher seems to have profited by the advice, for he afterward came to fill the position of bishop.

Staunton District embraced Woodstock, Staunton, and South Branch circuits and Winchester Mission. A presiding elder was to travel through his district and preach as often as possible. He was to appoint the quarterly and great meetings and if possible attend them. He was to examine whether the traveling and local preachers did their duty; was to change the local preachers, if benefit were likely to result, and to change also the traveling preachers, if it should seem advisable.

The fifth session of Virginia conference was held at Hickle's school-house on Mill Creek, beginning March 18, 1835, William Brown again presiding. Six new members were received and sixteen preachers were willing to take regular work. Mr. Glossbrenner was continued presiding elder on Staunton district. The district was

enlarged by the formation of two new missions. Of the district at this time Mr. Glossbrenner says: "The Virginia district extended from Rockbridge, Virginia, to the Potomac River, and westward to the Ohio River, from east to west three hundred miles, and from north to south about one hundred miles. The traveling on the district was done on horseback. During the year five campmeetings were held." The salary for the year was ninety-five dollars.

March 19, 1836, Virginia Conference met at the Geeting meeting-house in Washington County, Maryland, Bishop Samuel Hiestand presiding. Bishop Hiestand was born in Virginia in 1782, but his ministerial career began while he was a resident of Ohio. He was noted for his exemplary character. As a preacher he was practical and edifying. This conference session included a Sabbath, but the conference sermon was not preached till the following Wednesday. Mr. Glossbrenner was re-elected presiding elder and returned to Staunton district. The district included a new mission, now regularly recognized, in Jackson County, on the Ohio River. The work within the conference territory was rapidly extending. Mr. Glossbrenner's salary for this year was one hundred and ten dollars and thirty-one cents. The seventh session of Virginia Confer-

ence was held in Bethel meeting-house, near the present village of Chewsville, Washington County, Maryland, beginning March 20, 1837, Bishop Hiestand again presiding. Mr. Glossbrenner was re-elected presiding elder and assigned to Staunton district for the fourth year. Winchester Circuit was now included in Maryland district, but Staunton district was enlarged by a new mission formed in Pendleton County.

Mr. Glossbrenner's greatest hardships were in attending to the requirements of the work on the Ohio River. Much of the way he followed a bridle path through a sparsely settled country. But a more hospitable people he never met. In many neighborhoods the people had preaching but seldom, and were anxious to hear the gospel. On one of his trips to attend quarterly meetings on the Ohio River, he stayed all night with a very clever family who cared for him well and would take no pay, but insisted that he should leave an appointment for preaching on his return. He made his arrangements accordingly. On his return, after a long ride on the day when he expected to meet his engagement, high waters having interfered with the speed on which he had counted, darkness overtook him and he was unable to find his way. He tied his horse to the bushes, took his saddle for a pillow, and used his

saddle blanket for a covering. The wilderness was infested with wild animals, but he passed the night unmolested. In the morning he found a path that led him by early breakfast time to the place where he had intended to preach. He and his horse were well cared for, and he started homeward with a thankful heart.

At another time when on his-way to these distant missions, after a hard day's ride, he called at a cabin and asked lodging for the night. The surroundings were not promising, but darkness was coming on and he dared not undertake to go further. The man of the house said that he might stay and that they would do the best they could for him. He saw that his horse was well secured in a rail pen, and then went into the house tired and hungry. The good woman of the house proceeded to get him some supper, and he watched her movements anxiously. She in the first place baked a large corn cake, and then went out and got a tin of milk and placed it on the table. Now, he thought, with the corn-dodger and a pint of milk he could have a good supper. But alas, the milk was fresh from the cow and he could not drink it. So his supper consisted of the corn-dodger, and he was thankful for that. He could not imagine where he should sleep. The house included kitchen, dining-room, bed-room and



parlor all in one room. The parents occupied the only bed in the room. The children were tucked away in a sort of trundle-bed, and his bed consisted of a bear skin in the corner. He arose well refreshed and went on his way thankful that he had had a place to rest his weary head.

The eighth session of Virginia Conference met March 21, 1838, at Shiloh Church in Augusta County, Virginia. This was in the Christian Shuey neighborhood. The United Brethren worshiped at this time in a union church. Afterward Bethlehem Church was built by the United Brethren. Bishop Hiestand presided. At this session Jacob Markwood was admitted. No pen can adequately describe the character and career of Mr. Markwood. When received, he was little past his nineteenth year. He was impetuous and persevering. Nothing could daunt him. He was so generous that he would give away his last cent, and would even divide his clothes with one in need. His fiery eloquence, scathing denunciation, and relentless logic bore down all opposition. No one has had more enthusiastic admirers, or has written his name deeper in the hearts of the people. Though a few years the junior of Mr. Glossbrenner, he soon took a place at his side in the earnest work of the conference. At this session Virginia Conference formed a home mis-

sionary society. Years before this, however, Mr. Glossbrenner was engaged in the work of collecting missionary money.

He was now appointed to Shiloh Mission, the principal appointments of which were at Shiloh Church and at Churchville. Other appointments in Augusta and Rockbridge counties were also included. The Shiloh appointment was especially strong and aspired to have something to do in choosing its preacher, and desired more frequent services. It now obtained preaching once in two weeks instead of once in four weeks. After being away from home so much of the time and having to travel such long distances, the appointment to Shiloh Mission would be a great relief. Besides this was his home work.

The ninth session of Virginia Conference was held at Jerusalem Church, Frederick County, Maryland, February 25, 1839, Bishop J. Erb presiding. Bishop Hiestand had died during the year. Bishop Erb was serving his first term as bishop. He became a member of the old conference in 1823 at a session held in Frederick County, Maryland. He was a skilled organizer, and did much for the promotion of the general work of the church. At this session J. Reubush was received. He proved to be an untiring itinerant, a great revivalist, and a veteran missionary.

Mr. Glossbrenner was returned to Shiloh Mission. During his period on this mission, he held along with Dr. Biddle, of the Lutheran Church, an extensive revival meeting at Churchville. Dr. Biddle was then young in the ministry, and in demonstrations of enthusiasm went beyond Mr. Glossbrenner. He became the first president of Roanoke College. The mission prospered. As reported in the minutes of 1840, "Shiloh Mission had supported its preacher the last two years." The name was now changed to Rockbridge Circuit.

February 3, 1840, the conference again, for the third time in ten years, met at Hickie's school-house in Shenandoah County, Virginia, Bishop Erb presiding. By this conference, Mr. Glossbrenner, with George A. Shuey as assistant, was placed on Frederick circuit, in Maryland. In the beginning of the year, before going to their new field, Mr. Glossbrenner and Mr. Shuey conducted, for the most part, a precious revival meeting at Shiloh appointment on their home work. Two camp-meetings were held in Maryland this year—one near Frederick City, and the other near Boonsboro. The latter was specially successful. Rev. George A. Shuey, in a report of the meeting, said: "Such pointed preaching, such pungent convictions, such agonizing mourners, and such

clear conversions are rarely witnessed." Fifty-seven joined the church.

The next conference was held at Rocky Springs, on Frederick circuit, beginning February 22, 1841. Mr. Glossbrenner was returned to Frederick Circuit for another year. He had no assistant. He was called upon this year to preach the funeral sermon of Rev. George A. Geeting, who died at his home in Washington County, Maryland, at the age of sixty-one. The funeral sermon was very impressive and full of consolation. Mr. Geeting had been looked upon for years as a father by his associates in the conference. On Frederick circuit Mr. Glossbrenner met with the friends who had encouraged him in his first efforts in the ministry ten years before. The work during this second period of service was pleasant and successful.

The next session of conference met at Spring Hill, Augusta County, Virginia, April 4, 1842, Bishop Erb presiding. By this conference Mr. Glossbrenner was made presiding elder and placed on the Maryland district, which included Hagerstown, Frederick and Winchester circuits. The work on the district prospered greatly. On Hagerstown circuit, under Rev. D. Spessard, more than one hundred persons were received into the church. On Frederick circuit, under Rev. J.

Bachtel and Rev. J. Markwood, a number of precious revivals were held.

In the period of his labors in Maryland, he was on one occasion, sitting by the side of Rev. David Spessard, who was preaching a sermon in Jacob Hoover's barn, in the Doup neighborhood, in Frederick County. There were a great many roughs in the districts about, and formal church members gave them enough countenance to embolden them. At this meeting there came to be such misbehavior and disorder that the preacher was compelled to stop. Mr. Glossbrenner arose and the audience at once became as quiet as death. He then repeated solemnly the verse of scripture: "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." From that moment to the end of the sermon there was the best of attention.

At another time, at Jerusalem Church, in the course of a revival, a lady had come forward to the altar. Her husband who was in the audience began to make a disturbance, declaring that he would take her away from the altar. At length Mr. Glossbrenner's attention was turned to the disturbance, and he asked what was wrong. Some one answered, "This man wants to come and take his wife away from the mourners' bench." Mr. Gloss-

brenner said, "Stand away brethren, and let him come forward." When he reached the side of his wife he fell down upon the floor and at the top of his voice cried to God to have mercy on him.

On one occasion he was to preach at a place where the people had been so much angered at Rev. J. Markwood's plain preaching and sarcastic language that they wanted no United Brethren preacher to come into the neighborhood. Besides the people were all divided up by their selfishness and jealousies. He went to the place in the face of anger and threats, and preached from the text, "For I perceive thou art in the gall of bitterness, and in the bond of iniquity." He preached plainly to the people in regard to their sins and their strifes, and from the high plane of eternal truth and noble standards, rather than from the heat of his own feelings, rebuked their spirit and actions. After the sermon the people came about him and thanked him for his presence and faithful words.

In 1843 Virginia Conference convened at Rohrsersville, Washington County, Maryland, Bishop Erb presiding. Among those received were J. E. Bowersox, J. W. Fulkerson and William Lutz. Mr. Glossbrenner was assigned to Rockbridge circuit. This was the same field that was known a few years before as Shiloh Mission.



In 1844 the conference met at Churchville, Virginia, Bishop Erb presiding. Mr. Glossbrenner was sent to Staunton Circuit, with John Gibbons as assistant. The year was crowned with good success, "the preacher and people moving on with great encouragement." Throughout the conference, during this year, more than five hundred were received into the church.

The next session of conference was at Jerusalem Church, Frederick County, Maryland, beginning February 3, 1845, Bishops J. Erb and Henry Kummer, jr., presiding. Mr. Glossbrenner was returned to Staunton circuit, but the following June the General Conference assigned him to other work, and his labors as an itinerant in Virginia Conference, as the event proved, were at an end.

During the fourteen years of his labors in Virginia Conference, his name at every session was on the list of those willing to take work. He might easily have had his hands full of other matters, but preaching was and continued to be his chief work.

Referring to his early years in the ministry, Mr. Glossbrenner said: "In these days we had in Virginia no stations that afforded large salaries. Consequently there was no seeking after soft places and large pay. None of the itinerants imagined that they were adapted to fill stations

only, but were willing to go to any mission or circuit that might be assigned them. Since those early days we have witnessed great changes. Some men speak and act as though they had a commission from Christ to fill important places, and if those places cannot be obtained, they are ready to leave the church of their fathers."

The territory occupied by Virginia Conference was, for the United Brethren Church, a difficult field. It was the only considerable part of the United Brethren Church which was altogether within slave territory. A part of the Shenandoah Valley was most haughty and intolerant in its slave-holding spirit, being within the so-called Tenth Legion, famed for its devotion to slave-holding. While no large portion of the people held slaves, those who did wielded a most disproportionate influence. The United Brethren Church, by its principles, and aided by the fact that it was almost exclusively confined to free territory, was anti-slavery and what was more, was committed to abolition. This militated against the freedom and success of the work within the bounds of Virginia Conference. Yet the ministers worked with an enthusiastic, even chivalrous, devotion, drawing an increased pleasure by triumphing over the hardship and hatred that fell to their lot. Other parts of the church grew more rapidly, but none devel-

oped better preachers or more devoted members.

As a preacher it was ever Mr. Glossbrenner's motto to do his very best. In using scripture quotations he sought not only to have a number of proof-texts under each division of his sermon, but to have the most suitable and most convincing, and to give them accurately. Small audiences and unfavorable circumstances made little difference with him. In training himself in the preparation of sermons, he made a study of the British Sketches, and of the sermons of renowned preachers, but he prepared his own outlines and preached his own sermons. His associates in the ministry were accustomed to obtain his outlines for their own study and improvement.

In preaching he was carried by a powerful current of feeling, which called out all of his powers and gave great fervor to his delivery. At the same time the intellectual work, including the drudge work and mechanical part of bringing his materials together, and of joining the parts of his sermon, was so perfectly done that in the moment of delivery there was nothing to check the rush of his thoughts, or deflect the current of his emotions. Art perfected nature, and the human blended with the divine in that grandest production that crowns the effort of man—a true gospel

sermon. He had large interest in the truth, sincere sympathy for men, and a regard for the sermon in its own character as a sermon. The character of his preaching was already formed and its high plane already reached, while he was doing the work of an itinerant in Virginia Conference.

One who knew him well in this period of his ministry furnishes the following description: "Mr. Glossbrenner at this time was a sizable man, noble and dignified in his form and bearing. His eye was full of fire but at the same time expressive of love and grace. His voice was melodious but distinct and ringing, at times swelling into the majesty of heaven's richest tones. He commanded the highest regard of his audiences, which he carried at times in a transport of ecstasy to the gates of Paradise. He was not too precise so as to make the pulpit dull, nor did his avoiding of eccentricity produce tameness. In the arrangement and plan of his sermons he aimed to preach by giving the pulsations of his own feeling."

A single example may be taken as indicating the power of his preaching. In 1845 Mr. Glossbrenner, Mr. Markwood, and Mr. Bachtel were the delegates to the General Conference, which met that year at Circleville, Ohio. By an arrangement which the presiding elder of Virginia

district had made with them, they were to remain over Sabbath at Franklin, the county seat of Pendleton County, and hold for him a quarterly meeting. They started out on their long horseback journey and made the halt as arranged at Franklin. Rev. J. W. Fulkerson was the preacher in charge. Saturday morning Mr. Bachtel preached and the people said the sermon was the best that they had ever heard. At night Mr. Markwood preached, and the people were astonished and said that this was the best sermon they had ever heard. Sabbath morning Mr. Glossbrenner preached on Governor Felix and Prisoner Paul, and the audience, astonished beyond measure, proclaimed this sermon to be beyond anything to which they had ever listened. United States Senator Pennybacker, who was present in the audience, said, "I can say of that man Glossbrenner what can be said of but few men—he is a good man and a great man."

Mr. Glossbrenner was a careful shepherd, using great patience and wisdom in caring for those under his charge. His manner and spirit were at once a dissuasion against trifling and evil, and an attraction toward that which was high and noble. He sought to promote the publishing and missionary interests of the church, which were then in their infancy. He was judicious and laborious

as a presiding elder, giving a hallowed character to all religious work, and in a very special way exerting an inspiring and exalting influence upon those who came into the ministry under his superintendence.

Mr. Glossbrenner was entirely in sympathy with the church to which he belonged. His love for the church and zeal for its advancement sweetened all of his hardships. His strength was not consumed in friction or weakened by vacillation. He did not write much for the press, yet there is a series of five articles that appeared in the *Religious Telescope*, in the year 1844, that should not be passed over. His subject was, "Why I am a United Brethren in Christ."

The following are the first paragraphs of the first article: "I received a letter a short time since from a Mr. Bishop, at present the pastor of an Evangelical Lutheran church in western Pennsylvania, in which the following question was asked: 'Brother G., would you not like to come to this country and labor in the Evangelical Lutheran Church?' After asking the above question he informed me that there is a lucrative opening which he holds out to induce me to do as he before had done--leave the United Brethren Church and become a Lutheran. The Rev. Mr. Bishop says in so many words that if I would



become a Lutheran I would be supported and would not have to bury my talent and have my zeal dampened and my energies crushed. Now is not this wonderful? It appears that when he wrote to me he was not alone. There was a preacher with him from Madison County, Indiana, who is also a deserter from the United Brethren Church. Now these two deserters no doubt thought that by holding out as a bribe a rich congregation, they would make another ungrateful deserter. But they have missed their man this time. Now let me say once for all that I am a United Brethren, and as such I expect to live and die. I will now give my reasons for being a United Brethren.

“First, I love the name. The name by which we are recognized is certainly a very appropriate one—United Brethren in Christ. Brethren is the term used by the Savior and the apostles. . . . And to speak of brethren being united is certainly a delightful as well as a scriptural idea. But to be United Brethren in Christ, how does that sound in view of the declarations of the Scriptures?”

The spirit indicated in the above was a spirit that could be trusted, and that likewise could not but be appreciated and rewarded. Not usually do the appreciation and reward come first. Some persons so far from having faith to look to God

and the time to come, cannot look from the disappointment and shadows of one day to the next day, to say nothing of the light and joy of a perfected and completed life.

Mr. Glossbrenner next proceeded to state and support the doctrines held by the Church, first showing in the following words the importance of sound doctrine: "I would lay it down as a correct principle that a man should be fully satisfied in his mind that the doctrines of the society to which he unites himself are in accord with the word of God. If he does not, he acts inconsistently, and I might say dishonestly. I am aware that the idea has got into the minds of some, that a man can believe what he pleases and yet be a Christian. I believe no such thing. The apostle exhorts Timothy saying, 'Take heed unto thyself and unto the doctrine!'"

He presented in these few articles the doctrines of the existence of God, the Trinity, the divine and human natures of Christ, depravity, the extent of the atonement, justification, and the destiny of the impenitent, evincing by his manner of treatment that he had not studied theology in vain.

He closed his last article with the following paragraph: "And here let me say that wherever regularly commissioned ministers of the United

Brethren Church are found, we shall find the same doctrines taught. There are not among us what may be called old and new school brethren; that is, some advocating revivals of religion and others opposing them; some advocating the propriety of inviting mourners to distinguish themselves as such by coming to the mourners' bench, and others in their opposition misrepresenting the measure and calling it a dangerous innovation; some contending for heart-felt religion and others crying out fanaticism. No, blessed be the name of the Lord, United Brethrenism is the same in every state, in every conference, and in every congregation. God grant that we may still preserve the unity of the spirit in the bonds of peace."

Before closing this chapter let us notice Mr. Glossbrenner in his home life. Mrs. Glossbrenner sympathized with her husband's purposes and work. She did her work for the cause of Christ largely through him, enduring without complaint the sacrifices and privations made necessary by his calling. After their marriage they lived about a year with her parents. They then moved into a log house on a small farm on Middle River, situated about two miles from Churchville, the farm being the gift of her father. These days of early house-keeping, with the industry and frugality necessary in the circumstances, were looked back

upon as very happy days. Indeed all hardships that are not recognized as hardships at the time, are sweet in memory. The little log house gave place in time to a more comfortable dwelling. After sojourning between two and three years in Frederick County, Maryland, beginning with his appointment to Frederick circuit in 1840, his residence became fixed in 1843, for a number of years to come, on the Middle River farm, where he had first resided. Previously, however, he had resided for a time in the Christian Shuey neighborhood.

The two oldest children of Jacob J. and Maria M. Glossbrenner, bearing the names Catharine Virginia and Eliza Victoria, were born prior to the residence in Maryland. Two children, William Otterbein and Cornelia Doup, were born in the period of residence in Maryland. The former died at the age of eight weeks, while Mr. Glossbrenner was away from home attending to the duties of his circuit. The two youngest children, Marie Louise Josephine and Henrietta Clayonia, were born in the years 1845 and 1850 respectively. The name of the latter betrays the father's partiality for Henry Clay, the great Whig leader.

The small farm, which was always well kept, exacted considerable attention and personal labor, not to the exclusion, however, of his duties as a

minister. In the line of diversion, fishing, for which the river near by furnished excellent opportunities, afforded him perhaps the greatest pleasure.

An honored Lutheran minister, whose acquaintance with him from an early time was most intimate, said: "I think I knew him well, and in all of the relations of life, domestic, social, political, and religious. I certainly esteemed him a model man. If I were required to point to any striking or distinguishing trait, I confess that I would find it a puzzling task. He was so perfectly rounded up that no single outstanding attribute, as in many good men, was so marked as to excel or overshadow any other one or all the rest. In his home he was the sun of the surrounding group. With his children, his habitual and overflowing kindness insured his unquestioned authority and, on their part, cheerful obedience. To crown the felicities of his home life, the Lord gave to him a companion eminently fitted to share the rule and satisfactions of this model household."

In the social circle he took delight and was agreeable, having much of the spirit to please others rather than himself. He showed kindly attention to the children in the families where he visited, being sincere, however, rather than

profuse, in his attention. Familiarly, by the children, he was called Uncle Gloss. Older persons saved time by the same abbreviation, calling him Brother Gloss. The abridging or transforming of names for convenience or from friendship is a marked Virginia custom. It may be proper to note that Mr. Glossbr  nner, by his temperament, by his residence in Virginia, and more particularly through his marriage, became a true Virginian, possessing the manner and spirit of which that name is the symbol.



## CHAPTER V.

Delegate to General Conference of 1837—Original Character of the Church—Condition at this time—A Constitution Adopted—Delegate to General Conference of 1841—Debate on Constitution—Mr. Glossbrenner's Attitude—Clause on Amendments—Acceptance of the Constitution—Other Acts of the Conference.

MR. GLOSSBRENNER'S part in the General Conferences of 1837 and 1841 and his relations to the Church in its extended character, have been reserved for a separate chapter. It was required by the General Conference of 1833 that the annual conferences put in nomination four persons as delegates to the next General Conference, the two securing the highest number of votes to be the delegates. Mr. Glossbrenner was thus nominated, and along with Rev. Jacob Rhinehart was elected a delegate to the ensuing General Conference, which met on the 9th of May, 1837, at Germantown, Ohio. To this time his work had been confined almost exclusively to Virginia and Maryland. Aside from the bishops he had met few of the representative men of the Church. Sixteen delegates representing eight conferences were in attendance. The bishops present were Henry

Kumler, sen. and Samuel Hiestand, William Brown being absent. The engrossing subject of the session was the adoption of a constitution. To understand the action of the conference it will be necessary to take a view of the origin, composition, and tendencies of the Church.

The Church at this time numbered probably about twenty-one thousand members. The organization and methods of the Church were far from being complete or settled. The Church in its distinct ecclesiastical character originated in the year 1800. For the period before that, we speak of a religious movement, which, from 1789 tended decidedly toward denominational character. The main influence in the founding of the Church came from those who were actually or traditionally connected with the German Reformed Church. In 1789, out of seven preachers present at a conference, five were from the Reformed side, the other two being Mennonites. In 1800, eight certainly and probably nine of the fourteen preachers present at the conference were from the Reformed side, the others being Mennonites. After 1800 the preachers and members in general, came to a much less extent from the Reformed side, and to a proportionately greater extent from the Mennonites and from other bodies, or from outside all denominational lines. The result was

that almost a new founding of the Church became necessary, especially in view of the fact that Otterbein and his associates had given to the Church at the first very little of formal character. The Mennonites, or more properly the heterogeneous elements that found their way into the Church, resisted such formal character. A regard for expedient measures in building up the work of the Church provoked suspicion. Many came into the Church because of the absence of binding customs and constraining forms, and these would of course be especially strenuous in resisting their introduction. At the same time those forms that had imperceptibly been adopted were rigidly adhered to. From one source, however, there appeared a positive shaping tendency. The Mennonite element in the Church believed intensely in righteousness, and were inclined to build up or insure righteousness by particular and stringent rules. Thus the tendency to oppose fixed forms had its antithetic elements.

In order to understand the legislation of the Church, it is necessary to understand also something of the intense religious spirit of the Church. The doctrines, religious life, and customs of the Church were adhered to by the people with a zeal which careless or formal Christians regarded as fanaticism. Unionizing movements that gave an

unqualified regard to the old churches were condemned, or regarded with distrust. When a few years later, that grand institution, the Evangelical Alliance was formed, the United Brethren Church refused to send delegates. Bishop Russel wrote, "How can we with the principles of our church before us, unite with slave-holding Methodists, with Calvinists, and with Lutherans who hold to baptismal regeneration? An object of the convention is to drive the old pope from his seat, which in my opinion would only remain vacant until the young pope, who is now sucking the breasts of the Protestant churches, is weaned." There was also suspicion as to an educated ministry, lest the formalism with which it had been associated in the past should take the place of religious life. But these things, even when viewed in the most unfavorable light, were but the weaknesses or defects connected with beliefs and experiences of essential importance. Better have the weaknesses accompanying zealous convictions than to have the amiability that cherishes nothing and has nothing for which to contend. The real life and strength of the Church are shown by the triumph, through a long course of years, over many obstacles, and the development of the character and instrumentalities suited to the mission of the church of Jesus Christ.

At the session of the General Conference of 1837 there was, especially on the part of some, a desire to have the fundamental principles of the Church expressed in a constitution. Old churches, originating in Europe, may have to content themselves within the forms that they have inherited. Only an American product, belonging, too, to the nineteenth century, can cut its garment to suit its needs, and form its instruments to suit its occasions. In our day and country the same intelligence that originates, is the intelligence that fashions the form and completes the structure.

A leading spirit in the conference was Rev. William R. Rhinehart, who, while not a member, had great influence in view of his being the editor of the *Religious Telescope*, and was made the secretary of the conference. At the beginning of the session Mr. Rhinehart presented a written constitution for the government of the Church, and prayed its adoption. The constitution was favorably received, and apparently without amendment, was adopted by the unanimous voice of the conference. The conference felt that in adopting the final article of the constitution, which declared that no subsequent General Conference could amend the constitution without a two-thirds vote of the conference, they had exceeded their authority; so in a circular ap-

pended to the constitution the following language was used: "We are well aware that we have transcended the bounds given us by our discipline which [transcending of bounds] will be found in the constitution, article four, section two, declaring that the said constitution can neither be altered nor amended without a majority of two thirds of a General Conference. The object of this circular is (feeling that the government of the Church is not as firm as it ought to be) to give notice to our Church throughout the Union that we intend to present a memorial to the next General Conference, praying them to ratify the constitution now adopted according to [making it binding under] article four, section two." Beyond the securing of definiteness, fixed character, and harmony of practice, the constitution presented little that was specially significant. The only radical departure was that given in the article on amendments, and that was referred to the next General Conference for ratification.

The constitution, though not binding under the final article, was yet designed to be binding from the time of its adoption. The constitution began, "We, as members [not we the members], of the Church of the United Brethren in Christ" ordain, and so forth. Thus the constitution did not purport to come from the membership. The



members of the conference, according to previous resolution, came forward on the next morning after the adoption of the constitution, and solemnly appended their names, which would not have been done in the case of a proposed constitution. Then, by resolution, the number of delegates from the different annual conferences to the next General Conference was fixed in a *pro rata* way in harmony with the constitution. Further, in the printed discipline, edited by William R. Rhinehart and William Hanby, the two persons who were foremost in the adoption of the constitution, at the place where the section had stood in previous disciplines, on the members constituting the General Conference, the note was thrown in, "See constitution," just as was the case after the adoption of the constitution of 1841, and has continued down to the present time. It stands also as a fact that the provisions of the constitution in whatever form they applied in the interval before the General Conference of 1841, were as consistently adhered to as in the circumstances of the case, could at all have been expected. There is not wanting, however, decisive testimony as to the intention of the conference. Rev. William Hanby, a member of the conference and one of the editors of the discipline, in 1839 while serving as editor of the *Religious Telescope*,

wrote the following, the extract being a part of a reply to a question of Rev. William R. Coursey: "Here we must confess that we do not understand Brother Coursey, unless he is of the opinion that the present constitution is void and of no effect. If so, we think he is mistaken. It was not, by any means, considered that the constitution would be null and void for four years, and that therefore a petition should be offered to the next General Conference, praying for the enactment of a certain specification, as set forth in the circular of the discipline. General Conference did by no means doubt their right to gather up the detached principles of government as contained in the discipline and throw them together in the form of a constitution, and even make amendments to them, but they did doubt the right of declaring that that constitution should be neither altered nor amended without a majority of two thirds of a General Conference, and that was, we think, the only object of the circular, and that is the only specification set forth in the circular. Presuming, then, that the constitution is equally valid with other parts of the discipline, we refer Brother Coursey to the second article in the constitution as exhibiting a satisfactory manner of procedure."

Other measures looking to the stability and

upbuilding of the Church were adopted by the conference of 1837, indicating a confidence in the permanence and future success of the Church. A constitution was drafted and adopted for the publishing work of the Church. Methods for the secure holding of the church property received attention, as also the proper methods for carrying forward the work of building church houses. Henry Kumler and Henry Hiestand were re-elected bishops, and Jacob Erb was chosen for the first time. Extensive revivals prevailed throughout the Church during the ensuing quadrennium, and church spirit was carried to an advanced point. The term "United Brethrenism," a term not encouraged by many, came into quite general use.

Mr. Glossbrenner along with Rev. William R. Coursey, was elected to represent Virginia Conference in the General Conference of 1841. The General Conference met on the 10th of May at the Dresbach Church, Pickaway County, Ohio. Bishops Kumler and Erb were both present. Bishop Hiestand had died three years before. Twenty-one delegates, five more than in 1837, were in attendance. The delegates were men, as a rule, of much more experience and aggressiveness than were the delegates of 1837. John Russel, John Coons, H. G. Spayth, George Miller, Joshua Montgomery, and Henry Kumler, jr., were among

the number. Sixteen of the delegates had not been present as delegates in 1837. On the afternoon of the second day the subject of a constitution was brought up.

About a half dozen short articles on the subject appeared in the *Religious Telescope* in the years 1840 and 1841, being almost entirely confined to the desirability of a constitution and bearing almost exclusively upon the proposed ratification of the constitution of 1837. In a published article Rev. Joshua Montgomery set forth the spirit of a considerable number of ministers in the Church. He wrote: "Let us have a constitution now while our Church, laity and ministers are disposed to be governed by the true spirit of Christ and his word, and then should a part or all of us depart from this spirit, still no rule in discipline could be enacted contrary to the constitution until that constitution is altered. Such alteration would elicit discussion, and the laity of the Church who always have had and always should have the appointing of delegates to that body which is to frame, or have the altering of said constitution, would have an eye upon the man or men who would so alter or amend the constitution as to be derogatory to the Bible . . . and thus we may be saved from that domineering spirit that stalked at noonday in the Church of Rome, or

that is now prevalent wherever the same unholy and unscriptural church government rules the people." The fact that the office of bishop was recognized in the Church caused many to take a decided attitude against episcopal arrogance and usurpation. In his article, Rev. J. C. Winter desired the constitution to remain unchanged, except that in addition to forbidding changes except by a two-thirds vote of a General Conference, he would have thrown in that no rule "contrary to the word of God" should be enacted. Rev. H. G. Spayth and Rev. William R. Coursey wrote articles opposing a constitution from considerations drawn from the history of the Church. According to their view, the Bible and the providence of God had given the Church being, and guided it thus far, and would be sufficient for the future. This is the summary of the discussion prior to the General Conference.

In the resolutions and discussions on the subject of a constitution, on the General Conference floor, no reference whatever was made to the instrument of 1837. How this came to be thus is not altogether clear. A few considerations may explain the matter somewhat. In the first place, a very limited number had had anything to do with the earlier instrument. Again the often referred-to circular was so involved and unintel-

ligible in its wording as to seem to have reference to the body of the constitution itself, rather than exclusively to the article on amendments. Still further, some of those who regarded as valid the provisions of the constitution with the exception of the article on amendments, reserved the name constitution for the instrument when so ratified as to put it beyond the realm of legislation. Thus bewildering and conflicting positions were taken. Then there were some who were opposed to a constitution, who began to speak of the constitution as not yet in force. There came to be no little confusion in the latter part of the quadrennium. In some of the annual conference districts not all of the provisions of the constitution of 1837 were observed in the election of delegates in the fall of 1840, but in none of them were all of the provisions previously in force obeyed. Some saw in the confused state into which things had come, an opportunity for a constitution of a different character. Thus between those who desired no constitution and those who desired a constitution embracing different features, the constitution of 1837 went to the ground. Rev. William R. Rhinehart, who stood so closely identified with the constitution of 1837, had lost much of his influence, having been constrained to resign his



position as editor of the *Religious Telescope* in the middle of his term.

The discussion began on the motion "that a constitution for the better government of the Church be adopted." J. Montgomery, speaking in favor of a constitution, said that "the object of a constitution is to guard against apostasy; to sustain a balance of power between the ministry and the laity; that it is designed to establish points of polity which should stand unalterable." H. G. Spayth, J. McGaw, A. Biddle, J. J. Glossbrenner, and others, from the customary arguments, stood opposed to a constitution. When the vote was taken, fifteen voted in the affirmative and seven in the negative, the bishop not in the chair, casting his vote also. It was believed by the minority that what had been sufficient in the past would suffice for the future, and that there was peril in anything that would interfere with flexibility and an unfettered choice of methods in the affairs of the Church, amidst the contingencies that the future might reveal. But when they were outvoted not one of them was sullen or rebellious. A committee of nine, one from each conference, was appointed "to draft a constitution." The committee consisted of J. Russel, J. J. Glossbrenner, George Miller, A. Biddle, H. G. Spayth, J. Montgomery, William

Davis, H. Bonebrake, and H. Kumler, jr. When in 1849 Mr. Glossbrenner was asked why, if he was opposed to a constitution, he served on the committee to draft one, his answer was, "If there was to be a constitution I wanted to help to make it as good as possible." So perhaps thought the others; for a number of the delegates who were opposed to a constitution served on the committee. The constitution as drawn up and finally adopted by a large majority left out the *pro rata* principle of the constitution of 1837, included among new items prohibition of connection with secret combinations and slavery, and in the last article made changes impossible "unless by request of two thirds of the whole society." The statement that the form drawn up in 1837 was now adopted "after some slight amendments," is as unhistoric as the statement that the form of 1837 was a kind of "conventional constitution," which the conference of 1841 was "to adopt, amend or reject." This theory was first hastily announced on the floor of the General Conference of 1849 when three delegates assailed the validity of the constitution. As all criticism soon ceased, this theory unchallenged was generally embraced, even receiving the sanction of those who had previously announced a different view. The committee found it convenient to use some parts

of the disregarded constitution. Some elements were engrafted from the previous discipline. The change of expression from "Freemasonry" to "secret combinations" was made with special reference to Odd Fellowship which was just then coming to the attention of the Church. The most striking feature of the constitution 1841, that which gave to all of the others their importance, was the article in regard to amendments.

What was meant by the language that no alteration should be made in the constitution "unless by request of two thirds of the whole society" could not have been entirely clear at the time. As far as the Church had any custom for the expression of the will of the laity, it was through the selection of the ministerial delegates who should represent them in the General Conference. The sole expression of the people in the constitution of 1841 was of this character. There were no petitions in advance and there was no submission to vote afterward. We may readily conceive that in view of the absence of precedent and experience in obtaining expressions from the laity, it would be difficult to give a statement of the mode by which a suitable expression could be reached. The General Conference of 1833 had forbidden the enrolling of members where there was opposition. The General Conference of 1837

made the apportionment of delegates to be elected to the next General Conference because, as one of the delegates expressed it, "Some of the annual conferences had conscientious scruples about numbering their Israel." It was not till 1857 that the Church presumed to give any statistics relating to the entire membership.

If the word request did not mean an expression from the laity through their ministerial delegates, it evidently is to be taken in the sense of vote. It was at once translated into the German word *Stimmenzahl* which carries that meaning. The expression "whole society" was sometimes used to distinguish the membership in general from the ministry or the General Conference. The constitution of 1837 gave the power of making changes to the General Conference composed of ministerial delegates; the constitution of 1841 gave the power of making changes to the membership throughout the Church. The meaning would therefore be a two-thirds vote in the usual interpretation of the word. However, if the word request should be pressed, the meaning would certainly be an expression of the membership through the choosing of the delegates who should represent them in the General Conference. In this manner the sentiments of the Church had hitherto been expressed.

Some of the delegates to the conference of 1841 said, years afterward, that it was the intention to make changes impossible. A delegate yet living says that he doubts not that a few of the delegates at the time preferred to have such a constitution, but that it was not his view that they regarded their desire as accomplished. Just before the General Conference a leading member held up to scorn the idea that church government had "arrived at perfection," and that a form that "could not be altered or amended" should be received from the "chair of dictatorial infallibility." No instrument that a number of persons have had a part in framing is to be interpreted as though it were the work of one person. There may be elements that it is necessary to reconcile. A chief justice of the United States has decided that even the intention of those framing laws is not of itself decisive as to what the construing should be. The language and the drift are of the first moment. The chief thing in this case is that the article in question stands as the article regulating amendments, and as such requires a making amendments feasible construction.

Undoubtedly the principles of the constitution, as far as their operation brought them into notice, were generally approved. Whatever might be developed afterward, there was then nothing to

show that the provisions of the constitution were not well advised. The party that did not believe that the future could be trusted and that a formal provision might prevent apostasy, and the party that believed the Bible and the eternal Spirit were the guide and pledge of the church of Christ, went on with their work in harmony. Happy would it be if the absence of mere technicality and obstinate literalness might be as conspicuous in the present interpretation of the constitution as it was in regard to the method of adoption.

The extent and diversity of material incorporated into the constitution are truly remarkable. On the side of the expedient in method, we have the itinerant plan and the guaranteeing of the rights of local preachers. On the side of the moral in practice, we have the prohibition of connection with secret societies and slavery. In the statement of religious truth, we have the confession of faith guarded by a provision of the constitution. A striking provision also is the placing of the government of the Church in the shand of ministerial elders, no lay elders being recognized. For a new people just entering upon their history, especially for a people that started out in opposition to all existing forms, these features are indeed remarkable. The Mennonite



strictness of life and the deceptiveness by which it came to be supposed that formal elements could arrest decline of piety, furnish, at least in part, the explanation.

At the session of General Conference in 1841, Mr. Glossbrenner moved that the salary of traveling preachers be increased. The motion prevailed and the salary of a single preacher was made one hundred dollars, and that of a married preacher two hundred dollars. He also introduced a resolution forbidding laymen as well as preachers to vend or distill intoxicating liquors. This motion also prevailed. He also took an active interest in the adoption of a resolution by which discussion of the slavery question in the *Religious Telescope* was forbidden. Some of the members favored the resolution from the apprehension that if abolition were advocated, state and national authorities would interfere with the circulation of the *Religious Telescope* in slave territory. Others feared that in the precarious financial condition of the publishing office, if division of feeling were caused, the paper could not be issued at all. Some, however, bitterly opposed the resolution. By the action of the conference, a constitution for a general missionary society was formed.

While Mr. Glossbrenner was a delegate in the

General Conferences of 1837 and 1841, and was active and prominent in the latter especially, his own part in these conferences was not such as to justify comprehensive description of the acts of these conferences; yet for the better understanding of his work and relations in the periods following, a somewhat extended account of these significant conferences seemed important.

## CHAPTER VI.

Delegate to General Conference of 1845—Educational Work Begun—Elected Bishop—East District—West District—Otterbein University Founded—Virginia Conference in 1847—Camp-meeting Sermon—Middle District—Spirit of the Church—Aversion to Lauding Men—General Conference of 1849—Temperance—Secret Societies—Slavery—Re-elected Bishop—Assigned West District—Holds Conferences on Middle District—West District—East District—Execution of the law on Slavery—West District.

THE ninth General Conference assembled at Circleville, Ohio, May 12, 1845. Bishops H. Kumler, sen., H. Kumler, jr., and John Coons were present; Bishop Erb was absent. J. J. Glossbrenner, J. Bachtel, and J. Markwood represented Virginia Conference. The Church was everywhere extending its bounds, and many interests in the newer as well as in the older parts of the Church were to be cared for. A number of new conferences were constituted. The St. Joseph, Illinois, and Iowa were carved out of the bounds of the Wabash. An additional conference was formed by the dividing of Pennsylvania Conference. Provision was also made by which White River Conference was set off from Indiana Conference

in the following year. Thus five new conferences were constituted. The delegates felt that much of the future success of the Church was in their hands. They sought to build soundly as well as rapidly. Publishing interests received careful attention. Four years before, Mr. Glossbrenner had voted for restricting the discussion on slavery in the *Religious Telescope*. He now voted to remove the restriction; the motion prevailed, though nine votes were cast in the negative. He voted in favor of all measures looking to a better qualified ministry.

On the motion to refer to the annual conferences the proposition to found an institution of learning, he voted in the affirmative. To secure the passage of such a resolution at this time required the explicit understanding that it was not a part of the purpose to train men specifically for the ministry. This was the first measure that the Church had taken looking to the education of her sons and daughters under her own auspices. Under the license of this resolution, Otterbein University was founded the following year, and other institutions were founded in quick succession. Mr. Glossbrenner saw the propriety of establishing and sustaining these institutions, and later came to see the importance of institutions for the special training of candidates for the Chris-

tian ministry. But in these regards it can not be said that he moved much more rapidly than the body of the Church; and thus to those of the most advanced aims, who were struggling with great difficulties in building up educational institutions, he seemed not to have sufficient interest in the educational work of the Church. This seeming lack was due in large part to qualifications that he threw in. He would have the educational work advanced in such a way and at such a rate as to conserve the elements that had characterized the Church in its origin, and as would hold the different classes in the Church together under the bond of common sympathy. In one point of view, his moderate course has been justified by facts. Some of the young people of the Church, either because of their real or supposed liberal education, or because of the slowness of the Church in moving on progressive lines, have become alienated and lost to the Church. Thus have the efforts of the Church been repaid.

Mr. Glossbrenner voted with the minority against a resolution that the rule on temperance should remain as it was. The minority demanded more advanced measures. Early in the session, in consequence of a proposition to change slightly the language of the confession of faith, Mr.

Glossbrenner moved that in view of the constitution the General Conference had no right to revise the confession of faith. The motion prevailed by a vote of fifteen against eight. This fidelity to the constitution and laws of the Church was thoroughly characteristic, and will appear hereafter on many and diverse occasions.

At the hands of this General Conference Mr. Glossbrenner received his first election as bishop. He was already fairly well known to the Church. Many of the ministry and laity of Virginia Conference had become distributed through the West. He had been a delegate to three successive General Conferences. It does not seem, however, that he had been present at any annual conference sessions, aside from those of Virginia Conference, with the exception of a visit that he made to Scioto Conference in connection with his attendance at the General Conference of 1841. His ability as a preacher, his orderly method, his thorough sympathy with the Church, along with his modest bearing, commended him to the delegates as one not unworthy of the high and responsible office of bishop in the church of Christ. He had not yet completed his thirty-third year. He had been fourteen years a preacher, however, and had stood for twelve years an elder, having served five years as presiding elder. The



fact that the old men of the conference gave him their support would seem to indicate that youth in his case was no great fault. His associates were William Hanby, who had previously given excellent satisfaction as editor of the *Religious Telescope*, and J. Russel, a man of strong character and original methods, whose early home was in Washington County, Maryland. None of the bishops elected had seen previous service in the office of bishop. New hands were at the wheel.

The Church was divided by the bishops into three "dioceses." The first year Bishop Glossbrenner presided over the conferences in the East, consisting of Virginia, East Pennsylvania, West Pennsylvania, and Allegheny. The bishops were to be itinerants as well as bishops. They were to spend their time preaching and laboring in various ways on their districts, and were also to rotate on their districts. They were in consequence to receive the regular pay of itinerants. Hitherto there had been no regular provision for the support of bishops. If there was money left from some other fund, they sometimes received a meagre allowance for expenses. Now collections were to be taken up in advance, and the money reported at conference.

Bishop Glossbrenner's first conference was the

Virginia, which met at Otterbein Church on Mill Creek, Shenandoah County, Virginia, February 6, 1846. At this place he united with the conference fifteen years before. He opened the session by reading the twelfth chapter of II. Corinthians, and by an appropriate address. This was the Bishop's own conference, and here he was treated not only with respect, but with love. Six persons were ordained, J. W. Fulkerson, William Lutz, and J. E. Bowersox being of the number. The conference asked Bishop Glossbrenner "to itinerate through his district as much as possible," and pledged itself to do what it could to "support him according to the disciplinary allowance." On Sabbath he preached a "very appropriate, practical, and affecting discourse." The session was pleasant, and measures were taken looking to larger efforts and more fruitful results.

The next conference attended by Bishop Glossbrenner was the Pennsylvania, which met at Springville, Lancaster County, Pennsylvania, February 20, 1846. The General Conference had authorized the division of Pennsylvania Conference, and a large number of the members expected two sessions to be held in 1846. On the representation of some of the members, Bishop Glossbrenner appointed a united session. Some dissatisfaction was expressed, but the dissatisfied

ones acquiesced with the best possible grace. Bishop Glossbrenner felt some trepidation in going to this old, strong conference. It had eighty-eight names on its roll of members. He also felt an embarrassment in going to a conference that had as many German preachers as had the Pennsylvania. Before going to the conference, and while laboring somewhat under these embarrassments, Rev. Caspar Light, one of the noble-hearted ones among the German preachers, wrote to him, saying: "Come on, young English bishop; we Germans will stand by you and hold up your hands." "This," said Bishop Glossbrenner, "encouraged me greatly." Among the Germans Bishop Glossbrenner always found ready hearers and warm friends. He used simple language and quoted many passages from the Scriptures. A certain admirer of the bishop, belonging to another denomination, once said that it was not with him as it was with another preacher of whom he had heard, who often used the word philanthropy and other similarly derived words. A lady, having heard this preacher, said: "There is one thing that puzzles me. I do not see how *Phil*-anthropy could be such a good boy, when his sister *Mis*-anthropy was such a bad girl." Bishop Glossbrenner had a fine command of crisp, idiomatic Anglo-Saxon, molded

upon the lips, the natural language of living thought and burning emotion.

He opened the session of Pennsylvania Conference by reading the fifth chapter of I. Peter and making "appropriate remarks in the English language." Bishop Russel was present and delivered an address in German. On Tuesday forenoon at ten o'clock Bishop Glossbrenner delivered the conference sermon, and Bishop Russel immediately followed him in German from the same text. Arrangements were made for separate sessions of East and West Pennsylvania conferences the following year. The conference expressed "sincere thanks to Bishops J. J. Glossbrenner and J. Russel for the able manner in which they had managed the business of the conference."

Bishop Glossbrenner's last conference, the Allegheny, convened at Wayne Church, Mifflin County, Pennsylvania, March 2, 1846. The session was opened with a suitable address. Allegheny Conference was one of the most enterprising of the conferences of the Church. It had a number of strong men. Isaiah Potter and J. R. Evans were two of the four ordained to the office of elder.

In making his trips to the conference, Bishop Glossbrenner rode a large gray horse, somewhat ungainly in appearance, but a fine traveler.

When necessary he could walk fifty miles a day. In the early days of the United Brethren Church, to have a good horse and to know how to take care of him were prime requisites. Newcomer was specially noted in both of these regards.

Bishop Glossbrenner, in the fall of the same year attended the conferences on the West district, consisting of Iowa, Illinois, Wabash, and St. Joseph conferences, along with Scioto Conference. Leaving home August 10th he came by boat on the Ohio River to Cincinnati, reaching Cincinnati August 15th. Here he remained till the 18th, preaching twice for the United Brethren congregation. He then took boat for St. Louis. A very pleasant company of people were on the boat, among them a number of ministers. By request he preached three times in the course of the journey. From St. Louis he went to Columbus City, Iowa, where on the 31st of August, Iowa Conference convened. Iowa was not admitted as a state till December of this year. The attendance at this conference was very limited, not half of the small membership of the conference being present. This year there was much sickness throughout the West. The preaching places were widely separated, and the preachers were poorly supported. This was the second session of the conference after being

regularly set off by the General Conference. John Everhart was elected chairman, and F. R. S. Bird secretary. A. A. Sellers was present, and Christian Troup was absent. Three new members were received and three persons were ordained. Bishop Glossbrenner was made the bearer of sixty-six dollars of missionary money to the itinerants of Iowa Conference.

Bishop Glossbrenner himself furnishes a description of itinerant life in Iowa at this time. He draws the following picture: "I think that I can give a tolerably correct account of a missionary's life in this western world. My brethren, in your imagination fix your eyes on that missionary of the cross as he leaves his humble cabin to meet his appointments. There is little flour or meat in the house. His companion in toil and hardship gives him her hand and seems to say, while her eyes are filled with tears, 'Husband, ours seems to be a hard lot, but go in the strength of the Lord; we will still trust him.' There stand his hatless and shoeless little ones, saying, 'Father, when will you come back?' He looks upon them and says, 'I cannot tell; be good children and be kind to your mother.' He then leaves them. Now follow him as he travels through the lonely woods or across the broad prairies. The tear falls



down his manly cheek, but still he feels, Woe is me if I preach not the gospel. He reaches his appointment, he enters the cabin, takes out his Bible and hymn book, lays them down, and his heart is lifted to God for divine assistance. A hymn is sung. After prayer he stands up as an ambassador of God, gives out his text, and preaches, not *about* the gospel, but the gospel itself, not in word only but in power and the demonstration of the Holy Ghost, and with much assurance, commending himself to every man's conscience in the sight of God. After preaching he meets the class. The Lord is with them, their souls are filled with glory, and for awhile the missionary forgets his troubles and privations, and rejoices in a title clear to mansions in the skies."

Bishop Glossbrenner's second conference was the Illinois, which met at Spring Grove, Wisconsin Territory, September 14th. J. Denham was elected chairman and Josiah Jerrell, secretary. Ten new members were received and six candidates were ordained. Money received from the older parts of the Church was also distributed among the itinerants of this conference. The year had been prosperous, and the outlook was encouraging.

He next attended Wabash Conference which

met at Isaac Bolton's, in Vigo County, Indiana, September 28th. Belonging to this conference were a number of the prominent men of the Church. William Brown, J. C. McNamer, James Griffith and John Hoobler might be named. The conference passed a resolution against a proposed union of the United Brethren Church with the Wesleyan Methodist Church. The proposition had been brought prominently before both churches and met with much favor; yet both churches were too well satisfied with their separate organization and work to consummate a union. Bishop Glossbrenner himself was not favorable to the movement. One of the prominent interests at this time was that known as the benevolent fund, which aimed to provide assistance for needy or worn-out itinerants or their families. Large salaries were not encouraged even by the preachers, and they could not have been commanded even if desired. This movement enlisted much of the enthusiasm and support that it deserved. Bishop Glossbrenner gave himself with great zeal and success to the building up of this fund. He raised for this purpose a large subscription at Wabash Conference.

His next conference was the St. Joseph which met at Leffel's school-house, Kosciusko County,

Indiana, October 12th. Leading members of this conference were Francis Whitcomb, J. Fetterhoff, J. Thomas and J. M. Hershey. This conference was as much in favor of a union with the Wesleyans as the Wabash was opposed to it.

Bishop Glossbrenner's last conference for the year was the Scioto, which met at Bethlehem Church, Pickaway County, Ohio, October 26th. He opened the conference by reading the second chapter of II. Timothy, and by an appropriate address. Scioto Conference was one of the old conferences, and in it were represented as much intelligence, enterprise, and tried Christian character, and as high talent in the ministry, as could be found in any of the conferences. Here were found J. Montgomery, L. Davis, E. Van Demark, J. Kretzinger, J. M. Spangler, D. Edwards, and William Fisher. Bishop Hanby, though a member, was not present. The great matter which will make this session ever memorable, is that at this session the first successful measures were taken looking to the work of education under the auspices of the Church. The conference now took practical steps that led to the putting in operation in the following year of Otterbein University. The trustees appointed were L. Davis, J. Dresbach, and W. Hanby. Bishop Glossbrenner often referred with satisfaction to

the fact that he had the honor of presiding at the conference session at which the educational work of the Church was inaugurated. He received a vote of thanks for the "able and courteous manner" in which he conducted the business of the conference.

February 8, 1847, he met with his own conference in Virginia, at Mt. Hebron Church, Washington County, Maryland, Bishop Hanby presiding. Virginia Conference had the embarrassment of being in slave territory, and besides, was vexed with a few cases of slave holding within the Church. The editor of the *Religious Telescope*, Rev. D. Edwards, who was present at the session, had admitted into the columns of the paper strong denunciation of all connection with the "domestic institution." It was claimed by Virginia Conference that the course of the paper was a great hindrance to success in slave territory, and it was proposed to establish a religious paper under the direction of the conference. Steps were taken looking toward the establishment of a literary institution, and Bishop Glossbrenner was placed on the committee to select location and raise money for the same. The effort did not issue in success. Through a course of years, propositions were made all over the Church, looking to the establishing of academies and colleges.

Much was said and written on the subject. In some parts of the Church liberal donations were given. There was, so to speak, an educational furor. Not all of the efforts were well directed, and after the first moments, the enthusiasm of many cooled.

Through the plan of changing districts, and owing to the fact that some of the conferences were held in the spring and others in the fall, Bishop Glossbrenner served two districts in 1846, and presided over no conferences in 1847.

At a camp-meeting held in Virginia in the period of Mr. Glossbrenner's first term as bishop, he found himself in a rather serious situation, from which he happily extricated himself. Rev. W. R. Coursey, the presiding elder, preached on Saturday from Matthew 18:3: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." On Sabbath morning Bishop Russel came upon the grounds and was pressed into service. He selected the same text, which had an unpleasant effect on those anxious for the success of the meeting. Monday morning Bishop Glossbrenner arrived, took the stand, and announced the same text. Now the situation became painful in the extreme. A good sister within the altar spoke up and said, "That text has been preached

to death already." The bishop scarcely halting, said, "Never mind, sister, I will endeavor to raise it up and put new life into it." The issue justified the statement. The outcome could not have been happier if the preachers had consulted and every item been planned. Coursey was a good talker and a close reasoner; Russel was a topical preacher with critical expositions; "Bishop Glossbrenner," says an eye witness, "was in his happiest mood of gospel power." As he proceeded in his inimitable way, many in the audience rose to their feet and others moved about unconscious of what they did.

In the year 1848 he presided over the Middle District, consisting of Miami, Indiana, White River, Sandusky, and Muskingum conferences. Miami Conference met at Miltonville, Ohio, January 6, 1848. Henry Kumler, sen., was elected chairman, and W. R. Rhinehart secretary. Ex-bishops John Coons, Joseph Hoffinan, and H. Kumler, jr., were also members of the conference. Miami Conference was the mother conference of the West. There was indeed a line of extension from the old conference in the East, through Muskingum and Sandusky conferences, over the northern part of Ohio on into Michigan, but Indiana and Wabash conferences with their offshoots are to be traced back to the Miami, the



first session of which was held in 1810. At the present session there were ninety-three names of members on the roll. The various interests and enterprises of the Church received due attention. The reform character of the Church stood conspicuously forth.

Indiana Conference met at Union meeting-house, Orange County, Indiana, January 20th. Daniel Shuck, Henry Bonebrake, L. S. Chittenden, Aaron Davis, and T. J. Conner were among the best known ministers present.

White River Conference met at White Chapel, Madison County, Indiana, February 3d. This was the second session of the conference. Though the conference was small, it was full of enterprise. J. A. Ball, W. W. Richardson, C. W. Witt, D. Stover, and J. T. Vardeman were among the members present. In the previous session of the conference, one of the preachers had been charged with public immorality for enlisting to serve in the Mexican War. On this charge he was at this conference expelled. The United Brethren Church was quite thoroughly opposed to war in any circumstances, but especially to the Mexican War, on account of its being understood to be a war in the interest of slavery. Bishop Glossbrenner at this session had his home with Mr. John Lambert, with whose family he was familiar

in Virginia. Nothing pleased the Bishop more than to meet throughout his travels those with whom or with whose families he had been associated in Virginia. He met ministers from Virginia in almost every conference, and his love for them, almost if not quite, amounted to partiality.

Sandusky Conference met at Brett's Meeting-house, Seneca County, Ohio, February 17th. Leading members in this conference were H. G. Spayth, George Hiskey, and J. C. Bright. This conference was just entering on a career of unprecedented activity. The conference resolved to co-operate actively and liberally with Otterbein University. The conference was the banner conference in the work of missions.

The last conference attended by Bishop Glossbrenner, on this round, was the Muskingum, which met at Connotton, Harrison County, Ohio, March 3d. This conference was the third annual conference formed, having been constituted in 1817. S. Weaver, J. Weaver, and C. Carter were among the members present. A. Biddle and W. S. Titus, while not present, received transfers. Bishop Glossbrenner was asked "to give a short history of the origin of the United Brethren Church for the benefit of the young brethren in the ministry, which he kindly and satisfactorily

did, along with some appropriate remarks relative to the situation of the Church in the slave states."

In the fall of 1848 he presided over the same conference, over which he presided in the spring of 1848. Miami Conference met September 20th at Farmersville, Ohio. Among those received as members was W. J. Shuey. The finances of the conference were improving at a rapid rate, and prominent laymen, such as T. N. Sowers and John Dodds, were being recognized and put to work. Indiana Conference met at Zion Chapel, Dearborn County, Indiana, September 28th. A field of labor was recognized in Kentucky, J. Blair being made presiding elder over the same, with one preacher under him. White River Conference met at Kingdom Chapel, Shelby County, Indiana, October 6th. Steps were taken looking to the establishment of a manual labor school. T. J. Conner was received by transfer. Sandusky Conference met at Walter's school-house, Lucas County, Ohio, October 20th. It sustained its reputation for devotion to the local and general work of the Church. Bishop Glossbrenner preached a "very plain and impressive discourse." Muskingum Conference met at Warner's meeting-house, Stark County, Ohio, November 2d. An earnest missionary spirit

combined with a jealous care to maintain the old landmarks, characterized the conference. J. Weaver was one of the two candidates ordained. "The bishop preached a very feeling and appropriate sermon." Bishop Glossbrenner was present at the session of Virginia Conference which convened near Hagerstown, Maryland, January 25, 1849, and assisted Bishop Russel in presiding.

We have thus gone with Bishop Glossbrenner to all of the conferences of the Church, fourteen in all. Though scattered over a large territory, they were one in traditions, purpose, and sympathy. There was harmony within and little of admixture from elements without. Opposition to all wickedness in the world and all secular tendencies in the church of Christ was the negative pole, and love to Christ and the souls of men, the positive pole governing the character and activities of the Church. Opposition to theological education, and the restricting of salaries to a meager specified amount, were thought to be necessary to keep the Church and its work from being considered on the basis of secular things. Slavery, secret societies, and intemperance furnished the special points for this opposition to the world. It is not strange that along with this intense opposition to worldly elements there should be a strong force holding the Church to-

gether and giving it a homogeneous character. No one understands aright the United Brethren Church, who does not discern in its history an earnest effort to reach the marked elements presented in the New Testament as belonging to the kingdom that Christ came to establish. But no one will deny that there were weaknesses and blemishes. Mistake and confusion may easily be pointed out. The Church was a revival church taking to itself from all classes of society and all conditions of neglected humanity. As a body it was mostly taken from Satan's side of the line, instead of being taken from other folds or from elements having a training in churchliness. Some untowardness, therefore, if not balanced by advantages, must yet be borne with. Converts were licensed to preach in many cases immediately on their conversion. Members and preachers were in many instances irregular and unreliable. But everywhere and always close discipline was applied to the correcting of abuses and the purifying of the Church. One of the prominent things at almost every conference session was the hearing of complaints against ministers. This holds good from the earliest times. Technicalities were not allowed to stand in the way of the expulsion of offenders. It was something of a maxim, "Truth and righteousness are above sympathy."

If at many places the life of Bishop Glossbrenner is allowed to merge itself in the history of the church to which he belonged, it is because, as an actual fact, the life of the Church first dominated his own character and work. He was not specially in advance of the Church or above it, but a part of its throbbing power and guiding intelligence. If not much is found recorded of the principal men of the Church, it is because it was against the spirit of the Church to exalt the names of men. Even now we cannot help giving a degree of sympathy to words written in this spirit by the editor of the *Religious Telescope* in 1848. After reproving zeal in hunting up facts that would honor the name of Otterbein, the editor said: "Otterbein seems to have purposely avoided everything which in anyway led to man-worship in his person. His highest ambition seems to have been

‘To be little and unknown,  
Loved and prized by God alone!’

“Could we now consult him he would no doubt exhort us to employ our time in becoming acquainted with Christ, instead of following the examples of those who would canonize and worship every distinguished leader in their respective churches.” This statement, right in large part,



hides from us, just as it checks in the actors themselves, the existence and manifestation of individualized character and effort. To speak of a sermon as plain, practical, or feeling, was about as much as it was allowable to say. The proper thing, it would seem, is a fair setting forth from proper sentiments of the character and acts of worthy men. Others will thus be instructed and inspired, and God will be honored. Proper recognition will encourage the actors, who, having the assistance of the judgments of others in forming a judgment of themselves, will be even more likely to avoid a hurtful and exaggerated opinion of themselves.

We now come to the tenth General Conference which convened at Germantown, Ohio, May 14, 1849. Bishops Hanby, Russel, and Glossbrenner were all present. Thirteen conferences were represented by three delegates each, excepting the Illinois, which was represented by one delegate. In consequence of distance and the prevalence of Asiatic cholera, no delegates were present from Iowa Conference. The General Conference was composed of the strongest and most aggressive members of the different annual conferences. The leading questions were those touching in some way the reform principles of the Church.

A resolution prohibiting the use of ardent spirits as a beverage "passed with the utmost enthusiasm." This was the point to which Bishop Glossbrenner, with others, had been laboring to bring the legislation of the Church. In 1814 the Old Conference adopted a rule that every member should abstain from strong drink and use it only when necessity required. But this was in advance of the ideas and practice of the Church, as well as in advance of the general practice among professed Christians. The General Conference of 1821 formulated a rule against distilling, on the part of ministers and members, and laid it over for future action. The General Conference of 1833 ordained that no exhorter or preacher should distill or vend ardent spirits on pain of not being considered for the time of his disobedience a member of the Church. At the same time all members were advised against manufacturing and selling ardent spirits. This advice was made by the General Conference of 1841 a command. It remained for the General Conference of 1849 to forbid the using as a beverage as well as the manufacturing and selling of ardent spirits. Later (in 1873) to prevent all ambiguity, the expression intoxicating drinks was substituted for ardent spirits.

Rev. C. W. Witt, chairman on the committee

on secret combinations, presented a report the first clause of which was the following: "Freemasonry in every sense of the word shall be totally prohibited and there shall be no connection with secret combinations." In 1826, before the Morgan excitement, Miami Conference declared that all ministers who should join the Masonic fraternity should forfeit their connection with the Church. In 1827 the conference in the East declared that all preachers and members who should connect themselves with the order of Freemasons should lose their membership. The General Conference of 1829 declared that Freemasonry in every sense of the word should be prohibited and that all who should connect themselves with the Masonic fraternity should cease to be members of the Church. This law continued substantially unchanged until 1849. At this time the expression "there shall be no connection with secret combinations" was inserted, being taken from the constitution of 1841. Later changes have all had reference to the method of enforcement. In 1841 when the constitution was adopted, the Church had scarcely come into contact with any secret society other than Freemasonry. But in 1842 the Sons of Temperance originated, and from that time on the whole subject began to assume a different phase. In

the General Conference of 1849 Bachtel and Markwood of Virginia Conference were opposed to introducing language into the law that would apply alike to all secret societies. H. Kumler, jr., Joshua Montgomery, David Edwards and others made energetic speeches in favor of the proposed law. Only two, Markwood and Bachtel, voted against the law, while two were neutral, H. Burtner and William R. Rhinehart. Bishop Glossbrenner was in the chair during the discussion. The discussion extended through nearly a whole day and was able as well as exciting.

The subject of slavery came before the conference in various forms. The Church had been opposed to slavery from the beginning. The first legislation on the subject was in 1821, when a rule was adopted forbidding slavery, but including a provision that the hire for slaves for a certain time should be applied toward compensating their masters. In 1837 this provision was stricken out and the law against slavery made absolute. In Virginia Conference, beginning as early as 1830, there came to be a number of cases of slave-holding. As already noticed, a restriction was placed on the utterances of the *Religious Telescope* in 1841, but this had reference to a prudent refraining, as was supposed, from embittering those

favorable to slavery among whom the Church worked. The difficulties encountered were real and not easy of solution. The perils in the line of self-deception, cupidity, fear of popular odium, and corruption of conscience, were very great. The laws of the slave states made emancipation difficult, and the law of the Church up to 1837 was by its own statement to be subject to state law. A member of the Church by marrying into a slave-holding family might become involved in slavery without his active consent, and those so disposed could reap the profits of slavery without technically being slave-holders. In 1840 Virginia Conference dealt summarily with a minister whose wife was understood to be the owner of a slave, but finding itself in error as to the facts, rescinded its action at the next session. At this session of the General Conference earnest measures were taken to carry out the law of the Church in all cases. The delegates from Virginia Conference were frank in giving the state of the case as to slavery within the Church, and asked for explanations as to the intent of the law and the method of procedure. Both as to slavery and secret societies, the prohibitory clause of the constitution stood inconveniently in the way of the slight modifications desired by some of the delegates. In view of this, and from the fact

that the constitution had not been submitted to the people, a motion was made that the constitution be expunged. Only three delegates, however, voted in the affirmative.

At this session, West Pennsylvania Conference was charged with not coming up to the disciplinary requirements in regard to distilling, and Miami Conference was charged with not throwing its whole influence against connection with secret societies. The Church, however, stood almost as a unit on these questions as well as on almost every other question.

During the session Bishop Glossbrenner ruled against granting the right to the Otterbein congregation in Baltimore to vote for delegates to the General Conference, on the ground that they were subject to their own particular discipline instead of the discipline of the United Brethren Church. His decision was reversed by the conference, this being almost a solitary case of an appeal against his decision being sustained. At this time local elders were first placed on the stationary committees.

Mr. Glossbrenner was re-elected to the office of superintendent in the Church, his colleagues being David Edwards and Jacob Erb, the latter having filled the office of bishop the eight years between 1837 and 1845. Bishop Edwards was



just entering on what proved to be a long and noble career in the office of superintendent. He was a man of strong convictions, courage in announcing and maintaining the same, and indomitable energy. He was noted both as a preacher and an administrator. Bishop Glossbrenner was assigned to the West District, including Miami, Indiana, Wabash, Illinois, and Iowa conferences. By special arrangement, Bishop Glossbrenner and Bishop Edwards, who was assigned to the Middle District, exchanged districts the first year. Bishop Glossbrenner thus presided the first year over White River, St. Joseph, Sandusky, Scioto and Muskingum conferences.

Bishop Glossbrenner presided at the White River Conference which met at Dublin, Indiana, September 13, 1849. There was a large attendance of members. The conference voted to co-operate in the support of Otterbein University, in view of a proposition to connect with the university a manual labor department. Two members were ordered to be reprimanded by the bishop for non-compliance with the requirement to lift collections for missions. St. Joseph Conference convened at Pleasant Plains, Elkhart County, September 27th, and was opened by an appropriate address.

The next conference was the Sandusky, which met at Gilboa, Ohio, October 5th. The session was marked by close attention to business, and enthusiasm in the Lord's work. J. Lawrence and J. C. Bright were leading spirits. A presiding elder's district was formed in Michigan. Ministers were sent out to missions with nothing but territory and spiritual destitution before them, and a small appropriation back of them. The bishop gave a wholesome lecture on care in receiving members into the Church. On Sabbath he preached an impressive sermon on "Winning Souls," after which five persons were ordained. "The occasion was solemn, melting, and refreshing."

Scioto Conference met at Salem meeting-house on Winchester Circuit, October 17th. Within the bounds of the conference Otterbein University had gone into successful operation two years before. Circleville, where the *Religious Telescope* was published, was within the conference bounds, and in the periods between General Conferences, Scioto Conference had the oversight of the paper. In no conference was there a stronger body of preachers. They were specially alert to the new interests that were springing up in the Church and demanding wise management and hearty support. In coming to such a conference a more

magnetic and bracing atmosphere is always felt.

Bishop Glossbrenner's last conference was the Muskingum, which met at Berlin meeting-house, Mahoning County, Ohio, November 1st. Seven candidates were ordained. There had been an increase in membership of eight hundred and forty-three. The conferences were improving greatly in the accuracy and fullness of their statistics. The Church, east and west, was growing rapidly. On the West District the increase for the year was about twenty-five per cent.

Bishop Glossbrenner was present at the session of Virginia Conference, at Mt. Hebron, Shenandoah County, Virginia, beginning March 7, 1850. He took an active part in the proceedings. More than six hundred members had been received into the Church during the year.

We now turn to Bishop Glossbrenner's labors on his own district—the West District. The first conference attended was the Iowa, which met at Clark's Point, Lee County, Iowa, August 15, 1850. Christian Troup, who, more than any other one was the founder of the conference, had died during the year. The ministers were meagerly supported, and had it not been for assistance contributed from abroad, especially by Sandusky Conference, they would scarcely have been able to continue in the field. Bishop Glossbrenner

took great interest in looking after the comfort and temporal support of the ministers under his charge. This he did by urging their claims in the older parts of the Church and by looking after the benevolent fund. Illinois Conference met at Lexington, Illinois, August 29th. Scioto Conference sent the bulk of its contributions for the frontier to this conference. Wabash Conference met at Millford Church, Warren County, Indiana, September 6th. Indiana Conference met at Liberty meeting-house, Adair County, Indiana, September 20th. This was the first conference session held in the State of Kentucky. Indiana Conference was now struggling to put on a good basis Hartsville Academy, White River Conference having voted to co-operate. The last conference for this round was the Miami, which convened at Seven Mile, Ohio, October 3d. Twelve new members were received, among the number being D. K. Flickinger and J. Kemp, jr. It was resolved to found an institution of learning. After the bishop's sermon on Sabbath a good collection was taken up for missions in the "far west," Iowa and Illinois being meant. It may be remarked that at this time Dayton belonged to Springfield circuit.

March 7, 1851, Bishop Glossbrenner was present at the session of Virginia Conference at

Bethlehem Church, Augusta County, Virginia. Bishop Erb presided. Bishop Glossbrenner presided over no conferences this year.

In the year 1852 he presided over the conferences of the East District, Bishop Erb having presided over the conferences of the West District the fall of the preceding year. Allegheny Conference met in Ligonier Valley, Pennsylvania, January 30, 1852. J. R. Sitman, J. B. Resler, I. Potter, S. S. Snyder, W. H. S. Keys, D. Speck, and W. B. Dick were among the active and prominent members. Within the bounds of the conference, Mt. Pleasant College had been in operation for two years.

East Pennsylvania Conference met at Mountville, Pennsylvania, February 12th. After Bishop Glossbrenner addressed the conference in English, Bishop Erb made an address in German. The presiding elders elected were S. Voneida and J. A. Sand. The German element largely predominated. Pennsylvania Conference met at Greencastle, Pennsylvania, February 20th. Bishop Erb assisted Bishop Glossbrenner in presiding. Among the itinerants we find the names of A. Owen, J. S. Kessler, W. B. Raber, J. Dickson, J. C. Smith, and Z. A. Colestock.

Virginia Conference met at Rohrsersville, Maryland, February 27th, Bishop Glossbrenner

presiding, assisted by Bishop Erb. At this session the crisis of the disagreement between Virginia Conference and the discipline of the Church on the slavery question was reached. During the year very harsh articles had been written on both sides. Bishop Erb had been assailed because of words said in favor of a strict adherence to the discipline. Bishop Glossbrenner had been held in suspicion in consequence of the intemperate utterances of some of his associates in Virginia Conference. At this session it was resolved to institute an examination into the cases of slaveholding, take action upon them according to their nature, give an impartial statement to the next General Conference, if desired, and to ask such legislation as could be complied with in letter as well as in spirit. This change of attitude betokened better things. It was proposed at this session to allow a member who was understood to be connected with a secret society to withdraw free of complaint. Bishop Glossbrenner stated that if the conference insisted on taking that course, he would carry the matter to the General Conference. The proposition was modified.

After this session of Virginia Conference, as there was now a prospect that the ministers of the conference would co-operate in a sincere and earnest effort to carry out the spirit of the dis-



cipline, Bishop Glossbrenner resolved personally to do what he could to bring about so desirable a result.

At the first quarterly conference on Churchville circuit, where he lived, he arose, to the astonishment of almost all who were present, and moved that the discipline on slavery be enforced to the letter. Rev. George A. Shuey, his brother-in-law, seconded the motion. What made the case peculiarly difficult was the fact that of the two slave-holders on the circuit, one was Christian Shuey, Mr. Glossbrenner's father-in-law. Christian Shuey, from some cause, purchased a female slave shortly after 1845, who with her children born afterward, constituted all the slave property owned by him. Mr. Shuey had already matured plans for freeing himself from the evil of slavery, yet he was not, at the time, prepared to come up to the strict requirements of the discipline, but spared the Church all difficulty from his case, by surrendering his active relation to the Church. The other case was that of a young man in the Church who became a slave-holder by marrying a lady who subsequently inherited slaves. He likewise released the Church from all difficulty in his case. "Peculiar cases" of slave-holding were not wanting down to the time when the pen of Abraham Lincoln with one stroke brought freedom to a whole race of slaves.

Bishop Glossbrenner's last round for the quadrennium was made on the West District. Miami Conference held its session at Pleasant Ridge Chapel, Butler County, Ohio, beginning September 1, 1852. At the request of Bishop Glossbrenner, a presiding elder's district was formed in Missouri, and H. Kumler, jr., that veteran missionary, elected to preside over the same. General Conference was asked to divide the conference territory. Evergreen College, to be located at Seven Mile, received due attention. Indiana Conference met at Bethel Meeting-house, Clarke County, Indiana, September 9th, and Wabash Conference at Otterbein Church, Coles County, Illinois, September 17th. Iowa Conference met at Knoxville, Marion County, Iowa, September 30th. The territory occupied by the conference had extended into Missouri and well toward the western boundary of the State of Iowa. General Conference was asked to divide the conference. Illinois Conference convened at Rose Hill Church, Rock Island County, Illinois, October 9th. This young conference had grown up in eight years to have four presiding elders' districts. Steps were taken at this session to establish an institution of learning.

Bishop Glossbrenner was present at the session of Virginia Conference, beginning February 11,

1853, at Mt. Hebron, Hardy County, Virginia, Bishop Erb presiding. On Sabbath Bishop Erb preached in German and Bishop Glossbrenner in English.

In the eight years just reviewed, much of Mr. Glossbrenner's traveling was by steamboat on the Ohio and Mississippi rivers. He was carried frequently from one conference to another by private conveyance. Near home he made his journeys on horseback. To a limited extent he was also enabled to travel by railroad.

In this period of his labors as a superintendent in the Church, by his abiding zeal for the spiritual side of the work of the Church, by the spirit of devotion which he sought to inspire at the conferences, and by his careful and firm administration of the laws of the Church, he did much to prepare the way for the phenomenal activity and success of the Church in the period on which it was now just entering.

## CHAPTER VII.

General Conference of 1853—Extension of the Work—  
Depravity—Course of Reading—Organization of Mis-  
sionary Society—Slavery—East District—First Round  
—Presides in the West—General Conference of 1857—  
Infant Baptism—Settlement of the Depravity Contro-  
versy—East District—Church Dedications—Last Year  
of the Quadrennium—His Services and Character—  
Relation to Slavery—Home Life.

THE eleventh General Conference met at Mil-  
tonville, Ohio, May 9, 1853. Bishop Glossbren-  
ner and Bishop Edwards presided alternately.  
The preceding quadrennium had been marked by  
great prosperity. Beginning about 1850, a tide  
of unusual success set in and extended to all parts  
of the Church. There was intense zeal in extend-  
ing the Church into new parts, and in developing  
and strengthening it on ground already occupied.  
The General Conference of 1853 had the large  
conceptions and the courage to respond to the  
new and enlarged demands upon it. Thus with  
this session began a new era in the widening and  
developing of the work of the Church. Bishop  
Glossbrenner, in an opening address, spoke of the  
encouraging condition of the Church, of the  
important matters that would come before the

conference, especially the missionary interest, and closed with an exhortation to the members to use Christian forbearance in their treatment of one another throughout the deliberations of the session.

The great subject that made this General Conference and the one succeeding it memorable, was the depravity question. Bishop Glossbrenner's relation to the controversy, from first to last, was one of great importance. While his orthodoxy was never called in question by the most orthodox on the radical side, he yet showed great consideration for those who were understood to hold liberal or unsound views on the subject. He had confidence in them as brethren, and believed that the differences were largely differences of views rather than differences in the doctrines held. The Church has always shown a disposition to keep clear of theological paradoxes. By some the doctrine of total depravity was regarded as the companion piece of Calvinism. Since 1841, when the subject of depravity was made a part of the examination of ministers, protests had not been wanting. The controversy had been earnest and many pens had been employed. Conferences were distracted and the feeling of distrust was becoming quite general. In the West, especially, the doctrine of total depravity was resisted, and

many in the East, particularly the Germans, regarded it as unauthorized and subversive of the truth. Early in the session Rev. I. Potter moved that the question to applicants be made to read, "Do you believe in natural, hereditary, total depravity as held by the Church?" After protracted discussion, resulting only in wider separation, Bishop Glossbrenner proposed the following amendment or explanation which was adopted: "1. That by depravity is meant, not guilt nor liability to punishment, but the absence of holiness; which therefore unfits man for heaven. 2. By natural depravity is meant that man is born with this absence of holiness. 3. By hereditary depravity is meant that this unholy state is inherited from Adam. 4. By total depravity is not meant that a man or child cannot become more unholy, nor that he is irrecoverably unholy, nor that he is a mass of corruption, but that this absence of holiness must be predicated of all the faculties and powers of the soul." The first three items in the amendment would not be opposed by many. The last did not meet the view, or did not express all of the meaning of either party, but was accepted as a compromise statement. The word complete was substituted for the word total in the resolution and in the amendment, being thus more in harmony with



the explanation given in the fourth item of the amendment. But even after Bishop Glossbrenner's amendment had prevailed, the resolution was carried by a majority of but twenty-three to nineteen. The prominent opponents of the resolution were J. Russel, J. Terrel, A. A. Sellers, and F. R. S. Byrd. Rev. Wm. Davis, though not a member of the conference, was a leading representative of the liberal view. The subject will be noticed again in connection with the proceedings of the next General Conference.

Bishop Glossbrenner was appointed one of a committee of five to prepare a course of reading for licentiates. A course had been outlined in 1841, but it was not made compulsory. The two following General Conferences were satisfied to stop with the requirement that applicants be such as would pursue a course of study in books recommended. The present regular and compulsory course marked a great advance.

The General Conference constituted eight new conferences; namely, Rock River, Erie, Des Moines, Oregon, Michigan, Missouri, German, and Auglaize, four of them being mission conferences, and some of these not being stronger than one of the mission fields of the older conferences. The recognized conferences were thus made to number twenty-two.

One of the most important acts of the General Conference of 1853 was the organization of an efficient general missionary society. The Church was a missionary church from the beginning. In 1816 the first beginning of a missionary society was made in Miami Conference, and a small sum was subscribed. Two years later the Old Conference also took action. Regular effort, however, was not continued. In 1819 the conference in the East after the preachers had received their full amounts,—no one had received more than one hundred dollars,—it was found that there remained in the treasury sixty-six dollars and twenty-four cents, and it was voted that this amount, with fifty dollars specially contributed, be sent to the “poor preachers in Ohio.” Scioto and Muskingum conferences formed home missionary societies in 1838. Virginia Conference organized in 1839. Other conferences followed. The General Conference of 1841 formed a constitution for a home and foreign missionary society, and elected officers. The constitution contemplated the organization of local societies throughout the Church, instead of recognizing the annual conferences as branches, and all the members of the Church as members. Outside of the bishops, the officers were all selected from one conference—the Scioto. A new board, con-

stituted in the same manner, was elected in 1845 and re-elected in 1849. Nothing was done before 1852 when two missionaries were appointed to Oregon. Bishop Glossbrenner was one of the vice-presidents elected in 1845. Of the board as constituted in 1853 he was made the president.

The General Conference at this session ordered the removal of the *Telescope* office from Circleville, Ohio, to Dayton, Ohio. Bishop Glossbrenner was favorable to a change, and had voted four years before in favor of removal to Cincinnati.

At this session it was made plain enough that the law of the Church on the subject of slavery "said what it meant and meant what it said," as Bishop Glossbrenner had previously stated in reference to the cases of slave-holding that yet remained in Virginia Conference. In view of the fact that opposition to slavery raised up such a barrier to the progress of the Church in slave territory, and especially in view of the fact that since slavery has been overthrown the prejudice against the Church proves scarcely less a barrier, some have concluded that it would have been wiser and better for the Church to have gone on preaching the gospel and seeking the salvation of men, without enacting and enforcing restrictive rules on slave-holding. But while, as in the case of the early church, it may be allowed to be for-

bearing when there is, on such evils as slavery, neither an intelligent judgment nor an awakened conscience, there comes a time, after the understanding and the conscience have been sufficiently addressed, when policy, to say nothing of righteousness and justice, demands that no account shall be taken of present costs and particular losses.

Bishop Glossbrenner was re-elected bishop, his associates being D. Edwards and L. Davis, the last named being elected for the first time. Bishop Davis entered the ministry in Scioto Conference. From the time when Otterbein University was planned, he became the acknowledged leader and the chief burden-bearer in the educational work of the Church. Even now he could not be wholly spared from what seemed to be predestined as his life work. Bishop Glossbrenner was assigned to the East district, including Virginia, Pennsylvania, East Pennsylvania, Allegheny, Muskingum, Erie, and Scioto conferences. A bishop, if married, was to receive the regular salary of a married itinerant, being at first one hundred and sixty dollars, then two hundred, and being made at this time two hundred and twenty-five dollars and traveling expenses, with house rent not exceeding forty dollars. In the early history of the Methodist Episcopal Church a

preacher received eighty dollars, and if married, his wife received eighty dollars. The General Conference of 1853 closed with "an affectionate address by Bishop Glossbrenner, a fervent prayer by Bishop Davis, and the benediction by Bishop Edwards."

September 30, 1853, Bishop Glossbrenner met with the missionary board in a called meeting at Dayton, Ohio. At this time the first steps were taken that resulted in the sending of three missionaries to Africa in January, 1855. All of the missions of the Church, as well as the methods for obtaining the necessary money for missionary purposes, received due attention. This was the beginning of a long line of missionary meetings, and of wide-reaching efforts to extend the kingdom of Christ. Rev. John C. Bright was the enthusiastic and able corresponding secretary, and in response to his efforts liberal contributions flowed into the treasury.

Bishop Glossbrenner's first conference was the Scioto which met at Morris meeting-house, Pick-away County, Ohio, October 5, 1853. He was assisted by Bishops Edwards and Davis. The time for the presence of the representatives of general interests was at hand. Missionary Secretary J. C. Bright, received in cash and subscriptions fifteen hundred dollars for the Missionary

Society. Bishop Glossbrenner next attended the joint session of the Muskingum and Erie conferences, beginning October 13th, at Newman's Creek Chapel. At this conference the Missionary Society received fifteen hundred and fifty dollars in cash and subscriptions. The superintendent was requested to preach in his travels through the conference district, whenever it might be advisable, on the subject of depravity--an evidence that such preaching was hardly necessary. One morning at this session, when the conference was called to order, no quorum was present. The bishop sent messengers to summon the absentees. They were found busy clubbing down chestnuts from the chestnut trees with which the church was surrounded. When the truants returned, the bishop gave them such a fatherly admonition as won their hearts to him, and at the same time gave them a loftier ideal of their duties as members of the conference and as ministers.

Allegheny Conference met January 5, 1854, at Johnstown, Pennsylvania. At this session, "after an able address by Brother Bright, followed by Bishop Glossbrenner in his usual pointed and feeling manner," the amount of two thousand, three hundred and seventy-seven dollars was pledged for the cause of missions. January 12th, East Pennsylvania Conference met at Lebanon,



Pennsylvania. J. C. Bright represented the missionary interest and received for the missionary work one thousand dollars. Rev. H. Kumler, jr., represented the interests of the *Telescope* office. January 26th Pennsylvania Conference met. A liberal response was made to the appeals for general interests. On Sabbath Bishop Glossbrenner preached in English and Rev. H. Kumler in German. Virginia Conference met at Edenburg, Virginia. Rev. J. C. Bright presented with success the interests represented by him. The sessions of all the conferences held by Bishop Glossbrenner on this round were characterized by harmony. The temperance question occupied unusual prominence. Especially was there manifested great devotion to the Church, along with unfaltering confidence in its mission and success.

Bishop Glossbrenner's round of conferences for the year 1854-5, began with Scioto, at Westerville, Ohio, September 26, 1854, and closed with Virginia, at Myersville, Maryland, January 26, 1855. Muskingum Conference convened at Crooked Run, Tuscarawas County, Ohio; Erie at Ralzetta, Ohio; Allegheny at Mt. Pleasant, Pennsylvania; East Pennsylvania at Reading, Pennsylvania; and Pennsylvania at Chambersburg, Pennsylvania. The general interests of the

Church were presented by persons appointed. Bishop Glossbrenner supported these interests by his influence and advocacy, but his influence was especially felt in encouraging the preachers in their regular work. Conference sessions were begun and closed by earnest exhortations by him. Those receiving license to preach and those elected to elder's orders were earnestly enjoined to faithfulness. The minutes for the session of Erie Conference says: "The conference sermon was just what we needed. The power of God accompanied the word. Sensations were awakened and resolves made while Brother Glossbrenner was delivering his solemn charge, that will certainly tell on the destinies of many immortal souls." In his annual report he speaks of the strong and weak points of the different conferences. He closed his report with the following characteristic exhortation: "In conclusion let me say to the ministers on my district, let it be your highest ambition to be successful ministers of the gospel of Jesus Christ. Stand fast; be of one mind; live in peace; and may the God of all grace and comfort be with you, is the prayer of your fellow-laborer in the gospel." There was collected for him the amount of two hundred and nine dollars and thirteen cents above the disciplinary allowance. This was applied to other purposes.

In the fall of 1855 Bishop Glossbrenner presided at all of the conferences of Bishop Davis with the exception of the Auglaize, then called Maumee, and the Michigan. He was this quadrennium, the only one of the bishops who had both hands free to attend to the duties of superintendent. Bishop Davis was largely occupied with his duties in connection with Otterbein University, and Bishop Edwards had the additional work of editing the *Unity Magazine* and the *Children's Friend*. The first conference attended was the Des Moines, beginning August 8th at Attica, Iowa. The conference asked the next General Conference to rescind the depravity clause. This could not have been very gratifying to the Bishop. Twelve new preachers were received and the progress of the conference was very gratifying. Iowa Conference met at Muscatine, Iowa. Nine ministers were received on transfers from other conferences, among them Solomon Weaver from Muskingum. The first steps were taken that led to the founding of Western College. A resolution unfavorable to the union of the United Brethren and the Wesleyan denominations was adopted.

Bishop Glossbrenner next met with Rock River Conference at Hazel Green, Wisconsin. The Bishop's Sabbath sermon greatly encouraged and strengthened the itinerants. Rev. J. C. Bright,

who accompanied him, represented successfully the missionary interest and in other ways exerted an excellent influence. St. Joseph Conference met at North Manchester, Indiana, and Sandusky Conference at Newville, Indiana. At the latter conference Bishop Glossbrenner ruled that no member could be expelled without trial. At this session every preacher was asked whether he belonged to a secret society, and all replied in the negative. In another conference, not held by Bishop Glossbrenner, every preacher in charge of a work was required to ask each of his members the same question. Sandusky Conference voted in favor of the proposed union with the Wesleyans.

Bishop Glossbrenner then presided at the sessions of all of his own conferences. He organized Canada Conference April 19, 1856. The ministers present were I. Sloane, C. E. Price, R. Light, and P. Flack. At an earlier period Rev. J. Erb had been a successful missionary in Canada. At its first session, Canada Conference received four new members, among them A. B. Sherk.

The last year of the quadrennium Bishop Davis held no conferences, his conferences being held by Bishops Glossbrenner and Edwards. Bishop Glossbrenner held the Miami for Bishop Edwards, and Bishop Edwards held the Scioto for him in

return. The conferences presided over were, besides his own, Des Moines, Iowa, Rock River, and German, with Miami. German Conference belonged to Bishop Edwards' district. He presided again this year over Canada Conference.

He had now closed his work of presiding over the conferences for the present term. Several of the conferences at their last sessions passed resolutions requesting his re-election to the superintendency. As a member of the Board of Missions, and as president of that body, he had labored earnestly for the success of the missionary work. The publishing interests enlisted his earnest sympathy and support. He formed the closest attachments for Rev. J. C. Bright who accompanied him in behalf of the missionary work, and for Mr. John Dodds, who had already begun to represent the publishing interests. His regard for the educational work may best be indicated through his own words, used in 1856: "I look with pleasure and delight at our institutions of learning. They shall have my prayers and influence in their behalf; for they have been, now are, and, I hope, will continue to be a blessing to the Church." Yet with reference to candidates for the ministry, he said: "Let us by no means discourage good men who are filled with the Holy Ghost, even though they in a

literary point of view are not so well qualified as we might desire."

The twelfth General Conference met at Cincinnati, Ohio, May 12, 1857. In consequence of the large number of new conferences created at the preceding session, the membership of the present conference was greatly increased, there being sixty-two delegates in attendance. Prosperity had crowned the labors of the preceding four years. The United Brethren Church had obtained its full share of the results of the great revival throughout the United States in 1856. The bishops, in their address, said: "The object for which our fathers, under God, founded the Church, namely, the extension of the Redeemer's kingdom, in the salvation of souls, is the all-absorbing theme among our ministers and people. The great Head of the church has been with us in a remarkable degree." The statistics of the Church, the first that were carefully compiled from actual reports, showed the membership to be 61,399. There were differences of opinion on many subjects that came before the conference, but beneath all differences there was a dominating spirit of unity.

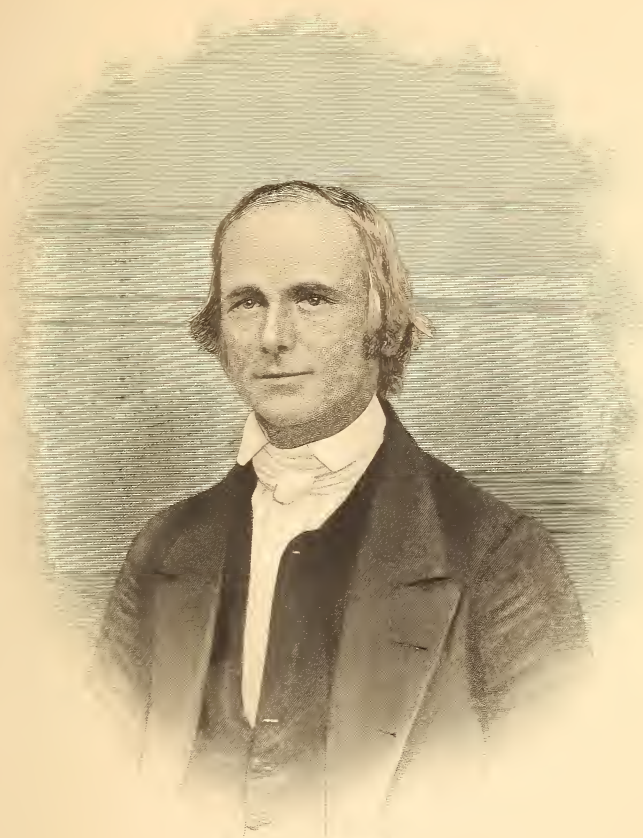
Bishop Glossbrenner moved that the committee on revision be instructed to report favorably to laying the question of lay delegation before the



Church. Though the motion did not prevail, he thus for himself indicated a conviction to which he remained deeply devoted.

The question of the subjects of baptism had for some time occasioned unrest and irritation in the Church. Some persons spoke disparagingly of infant baptism. He earnestly sought, both at this and the preceding session of General Conference, to have the convictions and practice of all respected. The spirit of concession and liberality at the founding of the Church certainly took for granted that there should be the same liberty as to the subjects of baptism that there was to be as to the mode. This view prevailed at this session of the General Conference.

The question awaited with most interest was the depravity question. The settlement at the preceding session was no settlement at all, the real difficulty not being touched. After various motions were made, the subject was referred to the committee on revision, who, after mature consideration, reported the following question for candidates for the ministry: "Do you believe that man, abstract of the grace of our Lord Jesus Christ, is fallen from original righteousness, and is inclined to evil and only evil continually?" The subject was pondered, rather than discussed. Almost all seemed inclined to accept the report



Eng. by Augustus R. Gould, N.Y.

BISHOP J. J. GLOSSBRENNER, 1859.



as the settlement of a question that had given rise to grave anxieties. The sincerity of both sides was conceded. Bishop Edwards was in the chair. Bishop Glossbrenner was standing near him resting his hands on the back of a chair. One or two members were content to hold their misgivings in silence. The question was put. The result of the vote was fifty-seven in favor of the report, to one opposing. The joy caused by passing safely this crisis caused many to shed tears. Bishop Glossbrenner leaned forward over the chair on which he was resting his hands, and wept like a child. The question was settled, and has remained settled. The reason why a settlement was possible may quite readily be seen. There was not a radical difference in doctrine, but rather a difference in view, caused by looking from different standpoints. One side said that we must take man as he is found, as he exhibits himself, that man destitute of all noble feeling and purpose, is purely a hypothetical being, that divine grace had kept man from passing into such character. Thus they took the standpoint subsequent to the bestowment of grace, and from this standpoint it would be difficult to prove them incorrect. The other side held that there were points that this view did not reach, and that it was easy from this standpoint at once to minify the

loss that man had sustained, and the grace that brought salvation. Carried out, this second view meant that actual man, not hypothetical man, is found back of the grace that has been lent him; that a definition of man's moral character should take into view what he holds in his own right, and not what he has the mere use of, even though grace should have continued it with our first parents, and it be descended in the form of an economy under regular laws of inheritance to all of their posterity. This grace, received without volition, does not root out or cover all unholiness. It may be viewed as a platform sustaining man on a salvable plane, and continuing to him moral ability. It may also be regarded under the figure of a covering, through the crevices and seams of which unutterable corruption and hopeless weakness may be seen, and a glimpse obtained of what man is in himself. Now which one of these standpoints should be taken? The same men sometimes take one and sometimes the other. The Scriptures, to a certain extent, do the same thing. It is settled, however, by the experience of the church from the apostles down, that when men are speaking theologically, in which case the view must answer to the strictest fact, the standpoint anterior to grace must be taken. Confusion and ruinous inferences are thus avoided. Man is

made humble and divine grace is honored. At the same time men are to be warned that they will be held accountable for all that grace has put within their reach, are to be addressed as at present capacitated, without its being necessary to explain at every moment that this strength was forfeited, but in its present measure graciously continued. Thus, according to our purpose, we may use now one conception and now the other. We must however know, and be able to make known the standpoint that we take. The definition as adopted in 1857 had been broached at the General Conference four years before, but both parties were trying to reconcile their views from the post-promise standpoint, while much in the language used suited better the opposite standpoint. In the history of differences in ecclesiastical bodies there are few parallels to the happy issue above described. Happy was it for the conference and the Church that a settlement that did not compromise truth, or involve unnecessary humiliation or bitterness, was reached.

Bishop Glossbrenner was again re-elected, Bishops Edwards and Davis being continued as his associates. He was returned to the East district. J. Russel was elected German bishop. A very impressive address was delivered by Bishop Glossbrenner, a fervent prayer was offered



by Bishop Davis, and the benediction was pronounced by Bishop Edwards.

The first year Bishop Glossbrenner held Muskingum, Erie, Allegheny, Pennsylvania, East Pennsylvania, Virginia, Canada, and Parkersburg conferences. The last named was organized by him. Among the charter members of this conference were J. Bachtel, Z. Warner and J. W. Perry. The second and third years he visited the same conferences. He traveled largely through his district, making special visits to Tennessee and Canada. In this period he labored also for the establishment of the first English congregation in Baltimore.

He officiated frequently at the dedication of churches. In November, 1859, he dedicated a new church on Hagerstown Circuit. He then went to Morgan County, Virginia, to dedicate another church. A large congregation assembled, filling the house and occupying the ground about it. Just as he was reading his text, news came that the governor of the State had issued orders that the militia of Morgan County must be in Bath by two o'clock. Great excitement prevailed, but still the congregation was held together. But just as the appeal was about to be made for a small amount of money to clear the house of indebtedness, other exciting news was received,

and the congregation broke up completely, some escaping through the windows and all disappearing beyond recall. This was in the time of the John Brown excitement, in the period between Brown's attack on Harper's Ferry and his execution. Here we have a portent of the long and bloody struggle and the great social disturbances that were at the door.

In noticing the work of the last year of the quadrennium, we will be a little more minute and full, as this will prove the last year for a considerable period when Bishop Glossbrenner's labors will extend over any considerable portion of the Church. The most of the conferences this year were held by others, Bishop Glossbrenner and Rev. J. Lawrence holding the largest number of them. Bishop Glossbrenner first met with Minnesota Conference at Rice Lake, Minnesota, August 10, 1860. Among the ministers present were E. Clow, M. L. Tibbetts, J. Haney and J. W. Fulkerson, the two latter having been co-laborers with him in Virginia. He next held Iowa Conference at West Union, Iowa. Among the members present were S. Weaver, D. Wenrich, M. Bowman, W. W. Richardson and C. Briggs. Rev. George Miller, a member of acknowledged ability, whose labors had been mostly bestowed in the East, had died during the year. Rev. J. Lawrence, the

editor of the *Religious Telescope*, added the inspiration of his presence. Rock River Conference was held at Spring Hill, Illinois. Bishop Glossbrenner preached the conference sermon with his accustomed earnestness and power. Bishops Glossbrenner and Davis were both present at the session of Miami Conference at Beavertown, Ohio, and assisted Bishop Edwards in presiding. Bishop Glossbrenner preached the conference sermon.

The first conference on his own district was the Muskingum which met at Perryville, Ohio. J. Weaver was elected chairman. J. A. Crayton was chosen one of the presiding elders. Many members, year by year, had been received into this conference, and many preachers had been raised up. The conference suffered much, however, from emigration. Nearly a thousand members had been received during the past year. On Sabbath, Bishop Glossbrenner preached in the "leafy grove." Erie Conference met at Pleasantville, Pennsylvania. Sixteen preachers were received, besides those coming on transfers, and eight were ordained. More than a thousand members had been received into the Church. There were five presiding elder's districts. J. G. Baldwin, C. Carter, and J. Hill were among the members present. Allegheny Conference met at

Greensburg, Pennsylvania. Among those ordained were H. A. Thompson, G. W. M. Rigor, and E. B. Kephart. I. Potter, J. R. Sitman and J. B. Resler were elected the presiding elders. East Pennsylvania Conference convened at Pine Grove, Pennsylvania. Nearly a thousand members had been received. John Christian Smith, one of the devoted pioneer preachers, had died during the year. Among those ordained were E. Light and J. Young. The conference requested their delegates to vote for the re-election of Bishop Glossbrenner. Pennsylvania Conference met at York, Pennsylvania. Here Bishop Glossbrenner had his home with his brother, Hon. A. J. Glossbrenner. On Sabbath D. Eberly, H. W. Rebok, and H. Y. Hummelbaugh were ordained.

Virginia Conference met at Hagerstown, Maryland. Ex-Bishop Erb was present and was asked to serve as chairman. Rev. S. Voneida was present, representing the publishing house. J. Markwood was elected presiding elder over the whole conference formed into one district. The setting off of Parkersburg Conference in 1857 had greatly reduced the extent of territory. The work in Virginia Conference was difficult, especially for an anti-slavery church. But the hardship along with the steadfast devotion of the Church developed an earnestness and intensity

of life rarely found elsewhere. The preachers of the conference laid great stress on conversion and experimental godliness. Preachers and people were characterized by a thrilling experience and a bold confession of Christ. Held back by prejudice and depleted by emigration, Virginia Conference was yet far from being a forlorn hope. Parkersburg Conference met at Union Church, Mason County, Virginia. The conference was growing rapidly. A subscription for missions was taken, amounting to over five hundred dollars. At the various annual conference sessions, year by year, amounts, varying from a few hundred dollars to two or three thousand, were subscribed either for missions or for educational purposes. Canada Conference convened at Young's Chapel, Niagara Circuit, March 28, 1861. A. B. Sherk, D. B. Sherk, and J. G. Mosher were present.

Bishop Glossbrenner had now filled the office of bishop for sixteen years. The great civil war, which was just at the threshold, made a broad gap in his work as a bishop in the Church, thus dividing into two not very unequal parts the period that he spent in the bishop's office. His work before the war was somewhat dissimilar to what it was afterward, as the character of the Church in the later period was quite different

from what it was in the earlier period. In the earlier period the Church was more to itself, individual feeling was stronger and was given a freer field. Denominational zeal was intense and triumphant. In these sixteen years Bishop Glossbrenner had ordained over three hundred ministers.

In the pulpit he was even, strong, and possessed of an ineffable power in reaching the hearts and exciting the best feelings of men. In an article written in 1856, the following, in respect to his energy in preaching, occurs: "No preacher of ordinary constitution should copy his voice, unless he is tired of his life. Not one man in a thousand could preach a quarter of a century as Mr. Glossbrenner has done. Let no young man out of love for the man attempt to modulate his voice *a la Glossbrenner*." His conference sermons were noted for their suitability to the ministers, to whom they were addressed. One of his favorite texts was: "But none of these things move me," etc., (Acts 20:24.) A number of the most successful itinerants of Allegheny Conference once came up to the session of the conference and asked to be given a local relation. On Sabbath the bishop preached with great power from the text just quoted, showing the solemn grandeur of the work of the faithful minister. The preachers



reversed their decision, and, though late, were glad to take work.

In his examination of ministers, he was sometimes quite strict, using what he was pleased to call the "fine sieve." His presence and example were ever a stimulus to higher character and truer self-respect as men, and greater faithfulness as Christian ministers. When to talk meant to vie with others in light conversation or in any way a sacrifice of self-respect, he held his peace.

His health was firm and his endurance unsurpassed. His appearance was still youthful. His name had been so long before the Church that some who had not seen him thought him to be an elderly man. On one occasion, on being introduced to an aged brother, he was asked if he was old Father Glossbrenner's son. He replied that he was the old gentleman himself. With the exception of at times wearing short side whiskers his face was uniformly clean-shaven. It was something of a motto with him that a minister should have a clean face and a pure heart. He impressed everyone that tidiness and gentility were entirely consistent with godliness.

About 1855 he sold his place on Middle River, where he had been living since 1843, with a view to moving to Ohio; but on the death, in the same year, of his daughter who had been married to

Rev. D. K. Flickinger and was living in Ohio, he changed his purpose and took up his residence in Churchville. Churchville assumed the character of a village about 1830, and in 1847 attained the rank of a post-office village. It still remains a small hamlet sequestered amid lofty hills. In plain view about it are bold heights and the outlines of mountain ranges. It is the trading center of the broken and romantic country about it. It owed its name to the fact that two churches were located there at an early day. More lately the churches have been increased to four, not including a small meeting-house occupied by the colored people. By the village flows a stream, known as Jennings' Branch, which gave its name to the place before a village name was necessary. The people of Churchville and the neighboring country, like the people of Augusta County in general, are of the most sturdy and most intelligent classes of the Old Dominion. In the South the best and most honored people have not been wont to seek the towns. In or adjoining this quiet, unpretending village, Bishop Glossbrenner found a home congenial to his tastes. Here, when his rounds of labor were performed, he found a retreat and drew comfort and strength from all that was noble in nature and all that was sweet in home. He lived in a rented property for

about two years. He then bought a small tract of land about one mile from Churchville and placed suitable and tasteful improvements upon it. To this place he gave the name Floral Hill. It was a pleasant place to reside, and much of the family history was connected with this home.

The following paragraph written in 1860, in which Bishop Glossbrenner refers to the charge industriously circulated, that he was not clear of the sin of slavery, gives a glimpse of his household: "As regards myself, I have to say that I never have been, am not now, and, unless my opinions should be very much changed from what they are now (which I think is not likely to be the case), I never shall be connected with slavery. I have living with me at this time a colored girl about twelve or fourteen years old who was born free, and a little colored girl that I am trying to rear and educate properly, whose freedom is secured to her in writing when she is twenty-one years old, and also a little Irish boy who is placed in my care till he is twenty-one. These compose all who are under my care with the exception of my own children." The slave child mentioned was one of the children of the slave woman belonging to Christian Shuey, before referred to. Christian Shuey neither sold nor gave away slaves. About 1855, this child, when three years old, was

taken into Bishop Glossbrenner's household. She was owned neither by Mr. nor Mrs. Glossbrenner, her freedom having previously been stipulated by Christian Shuey, who afterward provided by will for the freedom of all his slaves, when they should reach certain years. The care which Bishop Glossbrenner bestowed upon the less fortunate ones whom he took to reside with him, assisted them to a position in which they were able to provide well and honorably for themselves. Living in a slave state, he did not fail to urge upon the whites, whether slave-owners or not, their obligation to look after the spiritual welfare of the oppressed race.

He early saw his children converted and taking their place as members of the Church. He sought carefully to guide their spiritual growth and prudently and tenderly to guard their welfare in every respect. While he was affectionate even to fondness, he did not injure or imperil by over-indulgence. His home was to him a comfort and an inspiration, and to others it was a pattern of what a Christian home should be.

## CHAPTER VIII.

General Conference of 1861—Returned to East District—Shut Up Within the Confederate Lines—His Work During the War—Preaches to Southern Soldiers—His Loyalty to the Union—Journey Through the Lines and Return—Close of the War—General Conference of 1865—His Course During the War Approved—"Obnoxious Resolution"—Controversy with McCue—Welcomed on the East District—Holds His Conferences—General Questioning.

THE thirteenth General Conference met at Westerville, Ohio, May 13, 1861. At no time before had the rate of increase equaled that of the preceding four years, and at no time since has the rate been excelled. The membership was now 94,453. The increase in four years had been more than thirty-three thousand. The accession of such large numbers of new members would put to severe test the traditional principles of the Church—challenge their correctness, if not modify their character. Ninety delegates, besides the four bishops, were entitled to seats in the General Conference. The secrecy question, in different forms, received the attention of the conference. Lay delegation and *pro rata* representation received no considerable encouragement. The

business of the conference was faithfully and satisfactorily attended to.

Bishops Glossbrenner and Edwards were re-elected. The third bishop selected was Rev. J. Markwood, whose name has already often been mentioned. Rev. Daniel Shuck; of Indiana Conference, was elected bishop of the Pacific district. Bishop Glossbrenner was returned to the East district. He had taken no prominent part in the proceedings of the General Conference. His mind, as well as to a great extent the minds of all, was occupied with grave forebodings as to the issue of national affairs. He had not been present at the session of the Board of Missions, which met just before the General Conference. The Confederacy had already been inaugurated. Sumter had been compelled to surrender, and excitement everywhere prevailed. Virginia, the state in which his home was situated, had cast her lot with the Confederacy. Bishop Glossbrenner had been a Whig and a great admirer of Henry Clay. Of the four candidates for the presidency in the field in 1860, he had preferred to cast his vote for John Bell, of Tennessee, the candidate of the Constitutional Union party, to which party the Whigs in the southern states naturally tended.

Bishop Glossbrenner returned home after the



adjournment of the General Conference, and immediately all communication with the North was cut off. When the first word was received from him, about the middle of August, he had not after his return home received a letter or paper from the North. He managed in August to send a letter by a circuitous route to the North, asking that some one attend for him his conferences in Ohio. He had not before this in the sixteen years of his work as superintendent, failed to meet his conferences according to appointment. In this letter he said: "As to national matters, I will only say that I am praying daily that God may have mercy on us and restore peace once more to our country." He closed by saying, "The preachers in Virginia are on their fields doing all that they can."

From this time we follow him as fully as we are able to trace him on the Confederate side of the lines. His home was in the Shenandoah Valley, the scene of a large part of the operations of the war, and was included in Confederate territory till the final collapse of the Confederacy. It is not necessary that extended references be made to battles and campaigns, or even to the condition of the people south of the line. His life and his life's errand were on the side of the kingdom of peace. The prejudice with

which the United Brethren Church, as an anti-slavery church, was regarded, was now fanned into a flame by the exciting events of the times, and moreover all ordinary restraints were removed. At the time it was thought by many that Bishop Glossbrenner's duty and his safety alike required that he should seek to escape to the North. But even if it had been possible, he felt that it was his duty to remain. His family, his wife's relatives, what property he possessed, all were in the South. He felt, too, that his duty to the Church required him to remain, and it has been stated by many persons in a situation to be acquainted with the facts, that his remaining in Virginia was the means, more than anything else, of preserving the United Brethren Church in Virginia throughout the long and fearful struggle. He was widely known throughout the state of Virginia, and was admired as a preacher and respected as a man by all classes of society. His prudence and his counsels were a guide to the Church, and the veneration for him was largely its shield. Bishop Markwood, who had been assigned to the West Mississippi district, with the understanding that he would move to his district, came out of Virginia through the lines, and through the war made his home in the North.

The preachers south of the Confederate lines met regularly for four years in annual conference sessions, while that portion of Virginia Conference, lying north of the lines, had likewise its regular sessions. The southern half met first at Edenburg, February 14, 1862. Bishop Glossbrenner opened the conference by reading the first chapter of II. Timothy and by "an affectionate and appropriate address." Three of the faithful preachers during this trying period were J. W. Howe, C. B. Hammack, and G. Rymal. At this session the itinerant force was strengthened by the reception into the conference of J. W. Hott, J. K. Nelson, C. T. Stearn, A. M. Evers, J. M. Cantor, and H. A. Bovey. T. Brashear was elected presiding elder. At one time during the ensuing year the Federal forces under General Banks swept up the valley and rescued a large territory from the Confederates. Encouraged by this, Rev. Brashear, the presiding elder, ventured publicly to pray for the success of the Union arms. On the return of the Confederates he was compelled to flee for his life. He passed through the lines, advising other United Brethren preachers to follow, as it was unsafe to remain.

In 1863 the conference met at Keezletown. At this session J. W. Kiracofe was received as a member. "In view of the distressed condition

of the country, the wickedness of the unconverted, and the lukewarmness of professed Christians," the conference resolved that they, by the help of God, would use their "greatest efforts to disseminate the principles of reformation, morality, and religion, and know nothing among the people but Christ and him crucified." Bishop Glossbrenner was asked to serve as presiding elder.

In 1864 the conference met at Freeden's Church in Rockingham County, and in 1865 at Mt. Zion Church in Augusta County. At each of these conferences Bishop Glossbrenner was asked to serve as presiding elder. In 1865 his salary was made "seven hundred dollars, Confederate paper."

During the war he was cheerful, courageous, and as fully occupied in preaching as at any time since he was elected bishop. He preached frequently and at times somewhat regularly for other denominations. But one church building was erected by the United Brethren south of the lines during the war, and for that he crossed the lines into West Virginia in order to obtain the glass. He preached frequently to audiences of Confederate soldiers. Once he preached at the request of Stonewall Jackson. At another time, just after the battle of Manassus, he preached from a stump to a large audience of southern soldiers,

preaching a sermon that was very impressive and often spoken of. At one time a southern soldier, after hearing him preach, remarked that he had often thought that he would like to hear Paul preach, but that now he was satisfied, for he had heard a preacher that came up to his idea of Paul.

Bishop Glossbrenner on one occasion made a special visit, taking a number of others with him, to see General Jackson. In conversation with the general, he remarked: "I cannot wish you success, but my daughters who are with me can." Jackson, who was as famous for his prayers as for his battles, was not offended at this frankness. Bishop Glossbrenner's daughters—three of them were living at home at this time—inclined in their sympathies, with most who were about them, to the southern cause. It was with pleasurable devotion that they met with others to scrape lint to be applied to the wounds of those wounded in battle.

It was generally well understood that Bishop Glossbrenner did not sympathize with the southern cause. The wife of a southern officer had her home with the Bishop's family. This officer frequently, for longer or shorter periods, was at the Bishop's house. Some of the Confederate officers were anxious for something more explicit with reference to the Bishop's sentiments.

They therefore asked the officer whether he had heard him express any decided sentiments. The officer replied that he had not. They then said, "Does he pray in his family?" The answer was, "He never fails to pray." It was then asked, "On which side does he pray?" The officer replied, "If everybody prayed like Bishop Glossbrenner, there would never be any war." The officer could doubtless have discovered more of information to his superiors, had not his friendship for the Bishop inclined him to reticence.

At the close of 1863, Bishop Glossbrenner applied to the Confederate authorities for a pass with a view to attending Pennsylvania Conference, as also the northern half of Virginia Conference. This pass was obtained from President Davis, and his adjutant general, Cooper, through the influence of Colonel Baldwin, a representative in the Confederate congress. He took with him his daughter Josie, then eighteen years of age, and journeyed north in a carriage. It was his desire to enter the Union lines at Martinsburg, and to cross the Potomac from that point. The first Union picket that he met was a young Mr. Bonewell, son of Rev. J. W. Bonewell, of the United Brethren Church. This young man recognized him, having seen him at his father's house at Chambersburg, Pennsylvania. He was



obliged to detain him until he obtained permission to admit him. Once within the lines, the authorities at Washington were applied to by telegraph to grant permission for him to cross the Potomac into Maryland. But the regulations were so strict with reference to crossing in the neighborhood of Martinsburg, that the desired permission could not be obtained.

Bishop Glossbrenner then returned to near Winchester to the home of Rev. Jacob Hott. Rev. Jacob Hott had accompanied him to Martinsburg. At this time his son, Rev. J. W. Hott, returned from his circuit. Bishop Glossbrenner had not seen him for a considerable time, as after he joined the conference in 1862 his field had been for the most part north of the confederate lines. When the Bishop met him he kissed him. Rev. J. W. Hott told him that he was satisfied that he could pass through Morgan County and cross the Potomac at another point where the authorities were not so strict. He loaned him some money and accompanied him. The bishop preached several times on week nights on the way. They came to the house of Mr. John Dawson, an honored member of the United Brethren Church, and a well-known and widely influential man. Largely through the influence of Mr. Dawson, the Bishop was permitted to cross at

Alpine, landing at Hancock on the Maryland side. He first went to Hagerstown. After a short halt, he went by railroad to Chambersburg, Pennsylvania, having received a special invitation from friends. He was dressed in a well worn suit of gray, such as was almost universally worn in the South. He looked haggard and much older than he did two years before.

Bishop Markwood was summoned by telegraph to meet Bishop Glossbrenner at Chambersburg. When he came and met Bishop Glossbrenner in Brother J. Hoke's parlor, he fell on his neck, and great sobs told the depth of his feelings. Bishop Glossbrenner, too, was deeply moved. Neither of them spoke for a few minutes. They then sat down and told each other of their experiences since they had last seen each other. When it was announced that Bishop Glossbrenner would preach, the house was thronged with people who expected him to say something about conditions in the South. But he did not speak of these things. Afterward Bishop Markwood addressed a meeting called with a view to obtaining funds for a refugee United Brethren preacher from Virginia, whose house had been sacked by the Confederates. With all the power of invective he denounced southern rebels and their northern sympathizers. The intense Union feeling at

Chambersburg was naturally displeased with the reticence of Bishop Glossbrenner. Letters also came from friends in various parts of the Church, in which, if his loyalty to the Union was not called in question, it was at least pressed upon him to make decisive statements as to his sentiments and conduct, something which he could not do, as he expected to repass the lines and continue to reside as before.

In order to return, it was necessary that he should have a pass from the Federal authorities. Brother Hoke, accompanied by Col. A. K. McClure, the present editor of the *Philadelphia Times*, went with him to see Major General Couch, commander of the military district of the Susquehanna. The General received him kindly, asked questions in regard to southern officers with whom he had been acquainted before the war, and then asked in regard to the condition of the southern army. Bishop Glossbrenner said that he knew nothing that would be advantageous to the Union cause, and if he did, he would feel himself under obligation to communicate nothing in view of his being away on a pass. The General responded, "That is all we ask of you when you return—to keep silence as to what would be of aid to our enemies." He added that of course he had no objection to his telling what he saw,

namely, that the whole country was a training camp, and swarming with preparation for the spring campaign. The Bishop answered that he was fully aware of the obligations under which he would be placed by receiving a pass, and would consider himself bound as stated. General Couch gave him a pass which was good as far as his authority extended. On another occasion when General Couch was present he asked the Bishop's daughter to sing "Bonny Blue Flag" and "Dixie." He wanted to hear a southern girl sing them. The bishop's stay at Chambersburg was in the early part of February, 1864. He did not reach the North in time for Pennsylvania Conference. His friends at Chambersburg made him a present of a suit of clothes. It was not just to their notion to see their bishop attired in gray. Besides, his suit was much the worse for wear.

On his way home he presided over the northern half of Virginia Conference at Boonsboro, Maryland. Here J. K. Nelson, J. W. Hott, and J. Harp were ordained. This part of the conference had been quite successful in its work, notwithstanding the interruptions of the war. Bishop Markwood was also present. After some of his fiery remarks with reference to the rebels, Bishop Glossbrenner turned to some one who was present and simply said, "Jakie is very much

excited." It is due to say that while their temperaments were just the reverse of each other, the relations between Bishop Glossbrenner and Bishop Markwood were never strained, and that they remained one in sympathy, in labors, and patient endurance of hardness.

Before returning, Bishop Glossbrenner purchased a wedding outfit for his daughter Cornelia. On his return he crossed the Potomac as he came, preached a number of times in Virginia on the Union side of the lines, and proceeded toward his home. His return course was much more difficult than his passage down the valley. He was compelled to journey a part of the way by night, walking in front and holding a handkerchief at his back so that his daughter could see to drive. Going down the valley he had secreted his horse one night in a smoke-house.

On this trip he drove a horse by the name of Jackson. On the Maryland side of the Potomac, in speaking to his horse he called him Jackie. This was afterward told at his expense, as though he felt aware that the name Jackson was not so popular in Federal territory. The horse was well under the Bishop's control as indicated by an incident. Mr. and Mrs. Glossbrenner were once riding behind him when he became frightened and started to run away. In the effort to hold

him the lines broke. The Bishop calling him by name said, "Now Jackson, you wont run off with us," and thus continued to talk to him till he quieted down and stopped.

The burning of Chambersburg occurred a few months after the Bishop's return. The Confederacy lingered for a year, drawing its support from the very wretchedness of the people, and inflicting upon them every hardship by the endeavor to maintain the hopeless struggle. Bishop Glossbrenner was subjected to no losses save what fell to him in common with the people about him, through the impoverished condition of the country. At the wedding of Rev. J. W. Kiracofe, at which good coffee was served, the Bishop remarked, "This tastes like the United States."

He continued to preach and serve the Church in Virginia, notwithstanding the dangers and embarrassments, which increased as the war approached its close. He sometimes preached while the roar of cannon was plainly heard. One of his subjects for these troublous times was "The Peaceable Kingdom of our Lord." The most extreme calamity of the people of the Shenandoah Valley, was the ravaging of the valley by Sheridan to cut off supplies for Richmond. But what seemed to be a calamity proved a blessing, as it hastened the inevitable, and at the same



time lessened the cost in human life. Bishop Glossbrenner preached at Evers' school-house on the very day when Richmond fell; preaching with wonderful power on the text, "He that believeth not is condemned already." After the sermon a lady of unusual intelligence remarked, "That man knows what is in the hearts of all men." At this meeting a collection was taken amounting to one hundred and ninety-two dollars Confederate currency. While the United Brethren preachers were compelled to handle Confederate money, they lost fully as little by so doing as any other class of persons. They did not give it time to depreciate in their hands.

Richmond fell on the night of April 2, 1865, but a remnant of the Confederacy still remained. It was now time for the next session of the General Conference. Bishop Glossbrenner had been in doubt as to whether he would be able to attend, but he was urged by his friends on the Union side of the lines to make the effort. Without much difficulty he passed down the valley and crossed the Potomac and came to Clear Springs, Maryland. He proceeded to Lisbon, Iowa, where he met with the Board of Missions, May 9, 1865. To a great extent he was a stranger. He had not met with the Board of Missions since 1860. Things throughout the

country had progressed beyond measure since the beginning of the war. Of the four political parties in 1860, none expected or demanded the abolition of slavery in the states where it already existed. Slavery was now of the past. The United Brethren of the North had been loyal to a fault in support of the Union cause. It was resolved by the Board of Missions, "in view of the antecedent history of the United Brethren Church, that it was peculiarly fit and incumbent upon it", to occupy the Southern field. But, alas, the reward of moral pioneering and past fidelity was not to be so easily reached. If God always rewarded at once, and in kind akin to losses sustained, all service would be for a consideration. Prejudice on the one side and lack of adaptation on the other have made the South to a large extent a closed field to the United Brethren Church.

General Conference met at Western, Iowa, May 11, 1865. The bishops' address indicated fair advances, especially along certain lines. In the number of members there was a reported loss of 4,642. This was accounted for by the inevitable losses of the war, the voluntary withdrawal of some "from sympathy with treason," and the dismissal of others "for the same cause."

Bishop Glossbrenner, ascertaining that reports

were in circulation assailing his loyalty during the war, asked the privilege of making a statement to the conference. He spoke in substance as follows:

Four years ago when we last met in quadrennial session, the circumstances under which we assembled were vastly different from those under which we are assembled now. Then we were just on the eve of the terrible war which has since swept with its destroying force over the land. Now the conference, the country, and indeed the whole world rejoice in the victories of the Union and the prospect of immediate peace. My share in this rejoicing was equally great, until after coming to this conference, I learned that my loyalty to the country and faithfulness to the Church were suspected. Since then my peace has been disturbed.

I feel it to be due to the conference and to the Church that I make a statement of the course I have pursued during the war. From the last General Conference I went, bound in spirit, to my home in Virginia, not knowing what would befall me there. I found the people in a state of great excitement. The hearts of many of our people were sinking within them. They asked what shall we do? I answered, "Stand still, and all will be well." A small proportion thought it would be best to establish a southern United Brethren Church. I rejoice that such a church was never set up by the United Brethren in Christ.

The question has been asked why I did not leave Virginia and go to the North. I felt it to be my duty to remain with the Church and to link my fortunes with theirs. There were hours of gloom, of darkness, of deep,

deep distress. But we could go to God for help. I felt it to be my duty to stay and strengthen the weak, comfort the afflicted, and, if possible, keep the flock together. If I had left, others would have left. If the ministers had all left, the Church would have been scattered and perhaps destroyed. The report has gone forth that I and my fellow-laborers were obliged to take the oath of allegiance to the Southern Confederacy. Such was not the fact. If such a proposition had been submitted, it would have been indignantly spurned. But we were free from conscription, and as long as we were allowed peacefully to preach the gospel, we regarded it as our duty to remain with the flock and fulfill the duty of faithful shepherds. Doing this, the Church has been kept together.

Happily I have not had to wait till to-day to declare my sentiments respecting the Church and the Government. I gave my testimony in the days of darkness and distress. The conference have known me for a long time. Can they believe my word? I would be glad to have an expression. If any one is not fully satisfied with me and my record, I hope he will say so. I cannot assist in presiding over this conference if I should think the members of the same suspect me of disloyalty to the Church or to the Government.

This address carried at once the sympathies of the conference overwhelmingly to the side of Bishop Glossbrenner. A resolution of approval and confidence, moved by Bishop Markwood, was carried. Two members, however, dissented. Near the close of the war Bishop Glossbrenner, whose course lay past where the Confederate

army was encamped, had, according to request, taken with him to the camp the horse belonging to Captain Hanger, who, in the spring of 1864, was married to his daughter. Those dissatisfied might have added that the Bishop had bought the wedding dress for his daughter, and in this way also had given aid and comfort to the enemies of the Government. Bishop Glossbrenner readily admitted that he was compelled to do and endure many things contrary to his choice. His actions should be considered rather in the light of the conduct of the thousands of Union people in the South than according to the ideas of the zealous loyalists of the North. Henry Kumler, jr., at the time one of the bishops, was one of these most opposed to the course of Bishop Glossbrenner, and most emphatically did he indicate his displeasure. But, though harsh and even belligerent while occasions lasted, he was thoroughly honest, and when his spirit was soothed by time, could make due allowance for the situation and temperament of another. Speaking of the session of the Allegheny Conference, which occurred a few months later, he made the following entry: "At this conference I became reconciled to Bishop Glossbrenner. I have learned that caution, or rather conservatism is his infirmity, and that my own infirmities are

much greater than his, no doubt." The sermon which Bishop Glossbrenner preached on the first Sabbath of the session, was remarkable for its tenderness and force, and drew to him in special nearness, the hearts of the members of the General Conference.

While the conference was in session, news was brought that Jefferson Davis had been captured. Calls were made for a speech from Markwood, who at the time was presiding. He declined, saying that the business of the conference must go on without interruption. The cries being persisted in, Bishop Markwood said: "The conference ought not to waste time in rejoicing over the capture of that infamous, villainous, black-hearted rebel." It was proposed that the doxology be sung. Bishop Glossbrenner remarked that if the doxology were sung, "it should be sung with feelings of reverence and true thankfulness." The doxology was sung.

An event in the session was the introduction of the following resolution, on which the yeas and nays were called: "*Resolved*, That we are in favor of placing every inhabitant, black and white, on an equality before the law, and hereby pledge our influence and efforts to secure the complete enfranchisement of the negro with all the rights of an American citizen." All voted in



favor of the resolution except the delegates from Virginia and Parkersburg conferences. Bishop Glossbrenner voted for the resolution. While it expressed his sentiments, he did not regard its introduction as required, or the manner in which it was urged as properly considerate of what was involved. The resolution, known as the obnoxious resolution, raised a worse storm in Virginia than any through which the Church had yet passed.

Bishop Glossbrenner was re-elected bishop and assigned to the East district. Bishops Edwards, Markwood and Shuck were also re-elected. The new bishop elected at this conference was Rev. J. Weaver, of Muskingum Conference, the present well-known and honored senior bishop of the Church. The salary of bishops was made seven hundred and fifty dollars.

The storm of prejudice which Bishop Glossbrenner met on his return to Virginia was excited by Major McCue through some articles published in the *Staunton Spectator*. Fifteen years before, this same man as a magistrate had caused copies of the *Religious Telescope* to be burned in the public square by a village postmaster. In the first article, alluding to Bishop Glossbrenner and the United Brethren Church, he said: "The prominent man of this denomination has for

years been a citizen of Augusta. He married in a highly respectable connection and has reared a most interesting family, and commanded the respect of all who knew him up to the session of the General Conference. . . . He was often invited to fill the pulpits of Presbyterians, Methodists, and Lutherans. . . . Whilst most persons thought his sympathies were with the North in our late conflict, yet they gave him credit for the quiet and prudent course that he pursued." In his articles he assailed the Church and appealed to prejudice, saying that the resolution of the General Conference meant social equality, if not intermarriages between the races.

In reply Bishop Glossbrenner said, "If I must lose the esteem and respect of other denominations because I have said a word in favor of the freedmen, so be it. I will still enforce the duty of doing justly to all men of every race and color." In another reply Bishop Glossbrenner wrote as follows: "It is still a subject of complaint that as ministers we failed to pray for the success of the Confederacy. To pray is a solemn act of worship, and I feel that I am responsible to God alone for the manner in which this duty is performed. With the light I had I could not see that it would be for the glory of God, for the good of his church, or for the happiness and

prosperity of the people that the Confederacy should be established. Yet I felt that I was ignorant and short-sighted, and consequently that it was best to pray that God would defend the right and overrule all of our national troubles for his glory and the good of all men, in all conditions of society; and that he would make the wrath of men to praise him and the remainder of that wrath restrain." This paragraph, better than anything else, shows Bishop Glossbrenner's feelings and course in relation to the great civil war. In this, the only controversy through the press occurring in the long period of his public life, he showed himself no unskillful controversialist. He sharply referred to a four-column article of his opponent as presenting nothing formidable except the length; and in justifying his course in reference to the freedmen, brought forward the opinions of a number of southern statesmen.

At the close of the war, Bishop Glossbrenner stood in the prime of his matured powers. He was still on the youth side of forty-five. As a bishop one half of his career was yet before him. The disadvantages that weighed upon the Church were largely removed. New duties and new difficulties were to be met. The Church, in view, action, and life, was more nearly one with the

nation and the churches of the land than ever before.

The spirit of Bishop Glossbrenner and his kind reception by the people appear in the following paragraph from his pen: "Wherever I have visited thus far I have found a hearty welcome and have been treated in the kindest manner by my brethren, both in the ministry and laity. I often think that no one has greater reason to thank the Lord for good, firm, and tried friends than I have. They have stood by me in sunshine and in storm. God bless them, and may they always realize that in God they have a sympathizing and unchanging friend. And may God give me grace and wisdom that I may so live that none will ever be ashamed to say, 'I am Glossbrenner's friend.'"

His susceptibility to friendship and gratitude is further indicated in the following language used by him after describing a visit to Baltimore: "The second Sabbath after leaving home was spent in Hagerstown, the place of my nativity. In this town I embraced salvation by faith in Christ. Here too I united with the Church of the United Brethren in Christ, and here I commenced my labors as an itinerant minister of the gospel. In this place reside some of the tried friends of my youthful days in the ministry,

whose kind deeds and Christian counsels will ever be held in grateful remembrance. It was gratifying to me to spend three or four days here, visiting and conversing with old acquaintances and preaching to the people the word of life.

In the fall of 1865 Bishop Glossbrenner, after a tour to Parkersburg Conference, presided over Erie and Western Reserve conferences. His time between his conference sessions was now largely occupied with dedicating churches, and preaching here and there throughout his district. In the spring of 1866 he met his conferences in Pennsylvania, with the exception of the Pennsylvania, which was presided over by ex-Bishop Russel.

At the session of East Pennsylvania Conference the venerable ex-Bishop Russel was also present, and was requested by Bishop Glossbrenner to close an afternoon session with remarks and prayer. He rose, and slowly and solemnly spoke as follows—"Dear brethren: I say *dear* brethren in sincerity and truth; not because it is customary, but because I feel that you are indeed dear to me. I have more hope now for the success of the United Brethren Church, than I have had for many years. *It shall live.* Viewing the different denominations, I think we are nearest the apostles. I have

enjoyed this session of conference greatly, and likely it will be the last I shall be able to attend. In all probability, I shall soon be on earth no more. In Christ is my sole trust for time and for eternity." One who was present further describes that when, from feebleness and depth of emotion, the venerable father broke down and was unable to lead in prayer, Bishop Glossbrenner kneeling by his side, with a full heart led the devotions in his stead, and prayed with a tenderness and power unusually impressive. The sobbing of the people all over the large congregation could be heard, and to all present it was a most affecting time.

Virginia Conference met at Rohrersville, Maryland, February 8, 1866. The two parts which had been separated by the war, were now happy in being able to assemble together. The Church in Virginia had been much reduced and weakened. Bishop Markwood made the remark, "There is no United Brethren Church in Virginia." Bishop Markwood was present at the conference, utterly broken down, having been compelled to relinquish the work on his district. But the Church in Virginia was by no means all gone, and soon the reviving and gathering together became everywhere noticeable. The other conferences held by Bishop Glossbrenner were the Parkersburg and Canada.



The rule against instrumental music in church services, had been violated by some of the congregations in the Church, especially the college congregation at Westerville, Ohio. Some of the conferences passed resolutions condemning the innovations. The bishops, Bishop Weaver not concurring, issued an address, asking that the rules of the Church be respected, that the peace and harmony of the Church might not be disturbed. Though Bishop Glossbrenner had no special objection to the use of instrumental music in worship, yet he wished to have all of the laws of the Church obeyed.

The second and third years of the quadrennium Bishop Glossbrenner attended all of his conferences. November 22, 1866, he organized the Tennessee Mission Conference with five members in attendance. He greatly enjoyed meeting Rev. J. Reubush, the tried missionary. He has always taken a special interest in the work in Tennessee, partly, no doubt, because it is southern work.

The conferences of the East district took action in 1867 on the question of securing a parsonage for the bishop of the district. Bishop Glossbrenner used his influence to promote the enterprise. The result was the erection of an excellent bishop's parsonage in the city of Baltimore, into which Bishop Glossbrenner and

his family moved in 1868. This made him more accessible and more convenient to the district. In 1867 Lebanon Valley College was founded, and of this institution he was an earnest friend and patron.

In the fall of 1868 he expected to attend the conferences of the West Mississippi district in the place of Bishop Markwood, who was not expected to be able to meet his conferences. But the latter surprised his friends by making a beginning on the district, though he was afterward compelled to relinquish the undertaking.

The last year of the quadrennium Bishop Glossbrenner attended all of his conferences, with the exception of the Tennessee which was presided over by Rev. D. K. Flickinger. Erie, Western Reserve, Pennsylvania, East Pennsylvania, Allegheny, Virginia, and Canada all passed resolutions highly complimentary to Bishop Glossbrenner, and requesting his return to the East district. Already for sixteen years he had been regularly in charge of this district.

Toward the close of the quadrennium there was scarcely a subject connected with the polity or work of the Church that was not under discussion. Lay representation had the lead. Then followed *pro rata* representation and modification of the secrecy rule. The presiding elder's office

and the bishop's office came in for their share of investigation. The state of the African mission occasioned serious perplexity. New questions were introducing themselves to attention and refused to be turned away without a reasonable answer. Bishop Glossbrenner, as a man who believed that the future might have something wiser and better to reveal, at any rate something that new conditions and exigencies might require, could not but share, to a certain extent, this spirit of unrest and anxious questioning.

## CHAPTER IX.

General Conference of 1869—Lay Delegation—Secrecy—Union Biblical Seminary—African Mission—Ohio District—Closing Address—Removal to Dayton, Ohio—In 1870 Visits Pacific Coast—Traveling by Stage—Colorado Mission—Meeting of the Board of Missions in Baltimore—General Conference of 1873—Lay Delegation—Special Law—Under a Cloud—West Mississippi District—Closing Address—Made Doctor of Divinity—In 1876 Visits Pacific Coast—General Conference of 1877—Old Questions—Sermon on Character of Bishop Edwards—East District—Sickness—Railroad Accident—Churchville Church—Article on Lay Delegation—Seminary Discourses.

THE fifteenth General Conference assembled at Lebanon, Pennsylvania, May 20, 1869. Since 1817 all of the General Conferences had been held in Ohio with the exception of that of 1865, which was held in Iowa. The increase in members since the last General Conference was 18,311, the total membership being 108,122. The delegates of the General Conference came together with greater differences of views on church questions, and with greater independence of spirit than had characterized the delegates of any preceding General Conference. Bishops Glossbrenner, Ed-

wards, Weaver, Markwood, and Shuck were all present.

The subject of lay delegation came up for a large share of attention. The bishops appointed a special committee on this subject, who reported a change of constitution making lay delegation possible, to be submitted to a vote of the membership of the Church under such regulations as the bishops might adopt. The report of the committee was rejected. Thirty-two of the delegates, however, were disposed to favor it. Bishop Glossbrenner made an ineffectual effort to secure a reconsideration with a view to a different result.

The secrecy question in one form or another occupied more than three full days of the session. A majority report forbidding all connection with secret societies was adopted by seventy-two votes in the affirmative against twenty-five in the negative. Those voting in the negative were in favor of an advisory rule. Bishop Glossbrenner voted in the affirmative. He spoke in favor of a motion to submit an amendment to the constitution, touching the article on secret combinations. While the constitution remained as it was, he felt compelled to vote in favor of a universal prohibitory rule.

An important act of the General Conference was the adoption of measures that led to the

establishing of a theological seminary. When the educational work of the Church had its beginning, everyone disavowed the idea of intending to secure an educated ministry. Up to 1865 this continued to be the prevalent sentiment. In the General Conference of 1865, it was proposed to bury out of sight the word "preacher-factory," and an effort was made to attach theological departments to some of the colleges. This, however, was not successful. The bishops in their address at the present session commended the subject of theological education to the attention of the conference. A committee reported a plan similar to that urged in 1865, but the conference would be satisfied with nothing less than an independent institution, and the requisite measures to that end were adopted.

An important point in the measures of the session was the action in regard to the African mission. The question as to the abandonment of the mission was submitted by the Board of Missions. The general sentiment was that the mission should be better manned and supported or else be abandoned. This was Bishop Glossbrenner's sentiment. Shortly after the mission was founded, he had deplored in a published article, the difficulty in obtaining volunteers for the mission. The conference voted to keep the door



open; and afterward, Bishop Glossbrenner was one of the number that chose Rev. J. Gomer and wife as missionaries, under whose labor the African work has had so large a degree of success.

Bishops Glossbrenner, Edwards, and Weaver were re-elected bishops. Rev. J. Dickson, of Pennsylvania Conference, was elected to take the place of Bishop Markwood, whose afflictions disqualified him for further service. The bishops were to visit by turns the Pacific conferences. Bishop Glossbrenner was assigned to the Ohio district, consisting of Scioto, Sandusky, Auglaize, Miami, Ohio German, North Ohio, Western Reserve, and Canada conferences. He was re-elected president of the missionary society.

Bishop Glossbrenner at the close of the session made the following remarks:

I go away from this General Conference to commence my seventh term as one of the superintendents of the Church. Although in your wisdom you have determined that I should occupy a different field of labor from that which I have been occupying for the last sixteen years, I go willingly, I go cheerfully. It would not do very well for us, as superintendents of this Church, who from year to year instruct our brethren to take their fields as cheerfully as possible, to murmur at the appointment that we may receive at your hands. . . . I trust that the members of the East district will receive the dear brother (Bishop Weaver) that comes after me with the same Christian charity

and forbearance that you have always exercised towards me. You have one to preside over you who will take a deep interest in all of your interests. . . . During this session you have elected a new superintendent, one who has never labored with us in this department of the work. I rejoice to be able to say that you have elected a tried man. . . . Although I have been in this position for twenty-four years, I am glad to be able to say to-day, that from the first down to this time there has never been anything between us—your superintendents—to cause an unpleasant feeling.

My brethren, let me say to you all as ministers of the Church of the United Brethren in Christ, go out into the world walking by the same rule, minding the same thing, contending for the faith once delivered to the saints. Above all things labor to maintain in this Church, the pure and unadulterated principles of the gospel of our Lord Jesus Christ; and never, never fail to insist upon this one great truth, that men must seek, must find a personal and experimental interest in the atonement of our Lord Jesus Christ.

In the fall of 1869 Bishop Glossbrenner attended his conferences on the Ohio district. In December, 1869, he with Mrs. Glossbrenner took up his residence at Dayton, Ohio, occupying rooms and taking boarding with the family of Rev. W. H. Lanther. Rev. D. K. Flickinger boarded at the same place. The years spent by Bishop Glossbrenner in Dayton were among the most pleasant in his life. He gave himself to the work of his district with great zeal and faith-

fulness. He connected himself closely with the work of the local church in Dayton, to which he and Mrs. Glossbrenner transferred their membership. He was, when at home, an attendant of the prayer and official meetings. He was always ready to preach when called upon. He served on the executive committee of the missionary board. Throughout the entire term his labors were given closely to the Ohio district. In August 1871 he delivered an extended address at what was intended to be the dedication of the new building of Otterbein University. In consequence of the incomplete state of the building, the formal dedication did not take place till the following May, at which time Bishop Glossbrenner delivered a short address.

In fulfillment of his duty assigned by the General Conference, he visited in the spring of 1870 the conferences of the Pacific coast. Bishop Weaver had visited these conferences in 1869. Bishop Glossbrenner at a much earlier period had arranged to make a visit to the Pacific conferences, but the great difficulties in the way had prevented his carrying out his purpose. It was not till 1869 that the great trans-continental railway was completed.

On leaving home Bishop Glossbrenner, Mrs. Glossbrenner accompanying him, first went to

Canada to preside over Canada Conference, which met at New Dundee, Ontario, April 14, 1870. After the session he remained a week visiting different fields of labor and preaching on an average once per day. He then went to Buffalo, New York, whence Mrs. Glossbrenner departed for Virginia, and he for Shueyville, Iowa, where he had an appointment to dedicate a church. He preached a magnificent sermon from one of his favorite texts—"Upon this rock I will build my church." The presence of a number of families from the bounds of Virginia Conference at Shueyville, was doubtless the reason for his being requested to dedicate the church. He visited Western, and preached in the chapel of Western College.

On the 2d of May he took the train for Sacramento, California. He gave, in a series of twelve letters in the *Religious Telescope*, an account of what he witnessed from the time of his leaving home till the time of his return. The first whole night on the cars, having an entire seat to himself, and "not having as much extended humanity as Bishop Weaver," he did not take a Pullman sleeper, and saved his four dollars for "harder times." In referring to the scenery of the Sierra Nevada mountains he said: "I am in the midst of mountains covered with majestic pines. I am

reminded of the scenery of the Virginia mountains, which, so beautiful and grand, attracted my attention and filled me with delight, as in my youthful days I crossed and re-crossed them as an itinerant minister. Some of the happiest and perhaps most successful years of my ministry were spent among the mountains and hills of Virginia. In looking back to those days, and thinking of her majestic mountains, her fruitful hills and valleys, her beautiful rivers, and her people proverbial for their hospitality, I feel like exclaiming, 'Virginia, with all thy faults I love thee still.'"

He reached Sacramento on May 7th after a continuous journey of five days. He was met by friends and conveyed to Alexander Valley where, on May 12th, California Conference convened. The condition of the conference was not one of thrift. There had been great difficulties to surmount and there were few unreserved itinerants. Few of the ministers had taken up their missionary collections, and collections for the support of the bishop had been entirely neglected. It was expected that the Pacific conferences would at least meet the expenses of their superintendent. Bishop Glossbrenner had refused in the cases of other mission conferences to allow missionary funds to be drawn on for his

support, and in this case after some "scolding" the brethren were convinced that they were fully able to do what was expected of them, and responded to that extent. Years afterward the brethren of California Conference wrote, "Bishop Glossbrenner's paternal tenderness and deep piety are referred to with pleasure and profit."

He next proceeded by stage to the place of holding Oregon Conference, traveling a distance of six hundred miles, largely over a wild, mountainous country. The undertaking was quite formidable, yet he had cause for gratitude. Alluding to a peril that befell Bishop Weaver in traveling over the same route, he said: "Bishop Weaver was fortunate that he did not go over the embankment, when one of his mules got over. I feel that I am more fortunate, for none of our mules got over the bank at all, and I did not have the unpleasantness of a big scare." Oregon Conference convened at Philomath, Oregon, May 26th. Sermons were preached every day at eleven A. M. and at seven and a half P. M. throughout the five days, including the Sabbath, of the session. The Bishop was greatly delighted with the wonderful scenery about Philomath. At this time, however, neither the college there located, nor the conference was in a thriving condition.

He next proceeded to the place of holding



Cascade Conference, journeying a considerable part of the way by boat on the Willamette and Columbia rivers. He made stops at Salem and Portland, at both of which places he preached. He also attended a camp-meeting held about sixteen miles from Portland. After continuously viewing the marvelous scenery on the Columbia River, he felt himself almost "sated with magnificence." At Dallas City he laid aside his accustomed reserve and registered himself Bishop of the United Brethren in Christ, and in return received the best accommodations and attentions that his hotel could afford. In all his journeys on the Pacific Coast he received the most respectful treatment and the largest favors, material and otherwise, that any minister of the gospel could desire. Such favors were not given simply to the dignitaries of the church, but to all ministers. He greatly appreciated the cordiality with which he was received by the representatives of other churches, pastors, college presidents, and others. Even civil officers and business men seemed to feel that in a visitant from the "States" they had a comrade.

Cascade Conference met on the camp-ground at Mill Creek, Washington Territory, June 16th. Bishop Glossbrenner preached every day of the session. The secretary of the conference wrote:

“We will long remember his kindness and counsel, and earnestly pray that the Lord will preserve his health and strength for many years to come, so that he may be permitted to visit us once more in these ends of the earth.”

He was now ready to begin his homeward trip. He journeyed five hundred miles by stage to Kelton on the Pacific railway. On this journey a half-fare permit saved him thirty-seven and a half dollars. On his return course he stopped to visit the infant mission in Colorado. One missionary, Rev. St. Clair Ross, with two local ministers, constituted the ministerial force. The prospect, however, was hopeful. On Sabbath Bishop Glossbrenner preached to a respectable congregation under a large cotton-wood tree on the bank of the South Platte River. He halted again in Illinois, where he dedicated two churches. He then proceeded to his home in Dayton, Ohio.

We cannot pass by a pleasant trip enjoyed by Bishop and Mrs. Glossbrenner along with a number of friends. In August, 1872, the Board of Missions met in Baltimore, Maryland. Bishop Glossbrenner planned the trip to Baltimore, so as to give to the party a pleasant sojourn in the “hill country of Maryland.” The party, besides Bishop and Mrs. Glossbrenner, included Dr. and Mrs. Berger, Rev. W. H. Lanther and wife,

Mrs. T. N. Sowers, Rev. D. C. Kummer, and others. They went by the picturesque Baltimore and Ohio route. On their way they halted at Harper's Ferry and devoted a day to climbing the hills, and contemplating the grandeur of that romantic spot, and communing with the history of the tragic events there enacted.

Thence the party proceeded to Keedysville, Maryland. Here Bishop Glossbrenner had arranged to have the members of the company distributed to friends whose known hospitality he had enjoyed in years ago. The battle fields of Antietam and South Mountain added to the strange impressiveness of that region in which valley, mountain, streams, and sky enter into such surprising combinations. On the first Sabbath Bishop Glossbrenner preached at Keedysville, Mr. Lanther at Boonsboro, and Dr. Berger at Rohrsersville. Revs. J. W. Hott and W. O. Grimm, the ministers in charge of these points, contributed much to the enjoyment of their guests. The second Sabbath, with some of the intervening time was spent in and about Frederick City. On Sabbath Bishop Glossbrenner preached at Rocky Springs, Mr. Lanther and Mr. Kummer at Georgetown, and Dr. Berger at Baker Valley. In Washington County, the "Gibraltar of the United Brethren Church," and

Frederick County where the first two of the regular annual conferences were held, the company were richly regaled with history from the heroic days of the Church. Bishop Glossbrenner had his own special reasons for gladness of heart, as he journeyed over territory, every part of which suggested the events of his first years in the ministry. He had planned all of the details of the trip with that forethought and exactness characteristic of all his undertakings. The meeting of the missionary board in Baltimore passed off pleasantly. One of the features was the discussion of a number of topics previously assigned. After the session, Bishop and Mrs. Glossbrenner spent some time in Virginia.

The sixteenth General Conference assembled at Dayton, Ohio, May 15, 1873. Immediately upon the opening of the session Bishop Glossbrenner preached the opening sermon, taking as his text, "What was it that ye disputed among yourselves by the way?"—Mark 9:33. The sermon was able and apposite, and delivered in the Bishop's well-known earnest and effective manner. Bishop Edwards had preached the opening sermon of the preceding General Conference, but the plan of an opening sermon has not been suffered to become a custom. The report of the bishops showed a membership of

125,658, an increase for the quadrennium of 17,357. Bishop Glossbrenner took a larger part in the proceedings of the conference than he had taken in those of other conferences of the recent past.

Lay delegation received very favorable consideration, a proposition to submit to the membership of the Church an amendment to the constitution authorizing lay delegation, being adopted by a majority of ninety to twelve. The details of taking the vote were left to the decision of the bishops. But neither the conference, nor as it afterward proved, the bishops could agree on the method to be followed.

The secrecy question came in for a large measure of attention. Bishop Glossbrenner voted against the resolution by which it was proposed that in "cases of special law," names of members might be erased without the consent of the class. The resolution, however, prevailed. He voted along with the great majority of the conference that a motion to limit the prohibitory character of the rule on secret societies to Freemasonry could not be entertained in view of the language of the constitution.

It may as well be frankly stated that throughout the session Bishop Glossbrenner rested under the disfavor of the majority of the delegates. It

was their opinion that he had not been faithful up to the measure of his authority and ability in enforcing the secrecy law. This opinion was due in part to the fact that the failure to carry out the law belonged especially to the East district where he had been continuously for four terms the presiding bishop. The law enacted in 1869, that thereafter no bishop should remain on the same district longer than one term, had special reference to his case. The fact that in the Ohio district, over which he had presided during the preceding quadrennium, the law was not generally carried out, did not cause the majority in the conference to think better of his administration. It remained yet to appear that under the administration of any and all of the bishops, no difference how strenuous they might be, the change of sentiment and practice would yet go forward. If it were the purpose to write a defensive life of Bishop Glossbrenner, it might be shown, no matter what his individual sentiments might be, that no bishop of the United Brethren Church has had a clearer conception than Bishop Glossbrenner, of what the constitution and laws of the Church require, or has been more careful and uniform on every variety of subject in the proper enforcement of the same, than he. He was churchly in his sentiments. He could vote for



changes in the constitution and in the laws, but while they remained unchanged he was not the one to trample upon them.

It was the purpose of a number of the delegates to do what they could to prevent his re-election as bishop. Some were not unwilling that he should be re-elected, but they desired that he should be chosen by the smallest vote possible. When the vote was taken he received eleven more votes than the necessary number to elect; Bishop Edwards who received the highest number of votes, receiving thirty more than the required number. All of the bishops were re-elected—Glossbrenner, Edwards, Weaver, and Dickson. Bishop Edwards was elected president of the Board of Missions in the place of Bishop Glossbrenner, who had been president of the board from the organization of the society. Bishop Glossbrenner was assigned to the West Mississippi district. This appointment, especially in view of the hardships involved to a man of his years, he now being sixty-one years of age, was another indication of the current of feeling in the conference. He felt that in this act it was the purpose of some at least to force him to resign. The knowledge that he was held in suspicion and that some of his best friends of other years were disposed to put a stigma on his character and

work, could not fail to cause excruciating pain to a nature as highly sensitive as his. One whole night in the first part of the session he spent in prayer and anguish before God. He obtained victory and composure in his own soul, through which he was sustained in all the experiences that followed.

At the close of the session, after some remarks by Bishop Weaver, Bishop Glossbrenner spoke as follows:

I have not been disappointed at all in the report of the stationing committee. It is just such as I have been expecting for the last two or three days, and is such a report as I could not help expecting, from circumstances that I will not now name. As old as I am, sir, after forty-two years in the itinerancy of this church, without the loss of a year, I feel that if I am not sufficiently strong in some respects, I am sufficiently strong in heart to go forward and do whatever this church requires me to do. It may have been expected by some that I would resign. I don't resign. I go to my district to do as best I can. Glossbrenner is not constitutionally made as some other men are, and he cannot re-make himself. And here permit me to say that during this General Conference, some things have occurred that pained me deeply, wounded me deeply, but I lay all these things aside. And, my dear brethren in Christ, and fellow-laborers in the gospel of the Son of God, whatever you may imagine, my motives, in the sight of Him who sees your hearts and my heart, have been pure. Whatever my administration has been in this church for the last

forty-two years, I am willing that it should be inspected at any time by any department in this church. I think that whenever there are serious complaints against the actions or course of one of the bishops of the Church, they should be brought to the General Conference and then let the individual meet them.

A great many years ago I was on the district to which you have now assigned me. The second conference that was held in Iowa I had the pleasure of holding. I have visited that district of country since then, and I have no doubt that if the providence of God permits me to go to the West Mississippi district, I shall find there brethren good and true. I believe it in my heart, and I am not afraid to trust the brethren there, and I hope that they are not afraid to trust me. . . . And now, brethren, let us all go away from this General Conference determined that in the strength of our Master we will maintain the bonds of fellowship in the bonds of peace. . . . This church has had my youthful days, it has had my riper years, and, God willing, it shall have the years of my old age. Whether I live long or die soon, I hope to die at my post.

In 1873 Bishop Glossbrenner was honored with the degree of Doctor of Divinity, if the receiving of such a degree should be spoken of as adding honor to one of his recognized standing. In connection with a published announcement of the conferring of the degree, bestowed by Otterbein University and Lebanon Valley College at the same time, the following statement appeared: "The degree could not have been more worthily

bestowed. The Bishop has been for a long series of years one of the most interesting expounders of God's word, in which he displays remarkable soundness and skill." Bishop Edwards, himself no mean theologian, said, "I regard Bishop Glossbrenner the best theologian in the United Brethren Church." Bishop Edwards was surprised that Bishop Glossbrenner was sent to the West Mississippi district at the preceding session of the General Conference, but said he, "Of all us bishops, he is the man for the field. He can give the people there more sound theology than all of the rest of us together, and that is what they need above all things else." He did not usually present his theology as theology, but it was not the worse theology for that. But whatever his deserts might be, he felt compelled to decline the title conferred. In his letter declining the title, he said: "Your action in thus conferring so high an honor on one so unworthy as myself will be held in grateful remembrance. Yet for reasons perfectly satisfactory to myself, if not to many of my friends in and out of the Church, I most respectfully decline the proffered title." He felt that the title would not fit him. It certainly did not indicate his real distinction. Later, when the title was bestowed anew, he neither declined nor accepted, leaving it with his friends to use the title or not

His conferences for the quadrennium were Iowa, Minnesota, East Des Moines, West Des Moines, Fox River, Wisconsin, Rock River, Dakota, Nebraska, Kansas, Osage, and Missouri. He did not move to his district, but returned to his home in Virginia. He remained considerable periods on his district, however, Mrs. Glossbrenner some of the time being with him.

In 1876 he visited the Pacific conferences, and in returning held Colorado Conference. His route in making this visit was almost identical with that followed in 1870. California Conference was held at Rohnersville, Humboldt County, California, at the extreme western point of the United States. To reach the place a steamboat voyage from San Francisco was necessary. The amount of staging necessary to reach Oregon Conference had been lessened by the extension of railroads. Just before reaching the place where Oregon Conference was to convene, while being carried in a private conveyance, he met with a sad mishap. A single-tree broke and the horses becoming frightened were about to run away. He jumped out of the carriage, lighting in a mire. He sunk so deep as to almost despair of getting out. When he succeeded in extricating himself he was minus a shoe which he never recovered. He was taken to his destination feeling

and looking "very little like a bishop." Walla Walla Conference met in connection with a grove meeting about six miles from Walla Walla. The Conference had been dissolved the year before by the Board of Missions and at this time was restored by the order of the Board of Missions. Bishop Glossbrenner took a strict course in organizing the conference anew, and it began its second period as a conference with largely improved prospects.

Colorado Conference was held at Long Mountain. This place was near the St. Vrain River, just at the foot of the Rocky Mountains. The congregation on Sabbath was so large that it was necessary to repair to a grove. Here the wagons and buggies filled with people were formed into a circle. A large number of listeners occupied the enclosed space. The Bishop preached from a wagon brought to a convenient place. He spoke with unusual freedom and power. While in Colorado he received his first intelligence of the death of Bishop Edwards. In concluding a letter to Mrs. Glossbrenner he wrote, "Just this moment I received the sad intelligence of the death of my co-laborer, Bishop Edwards. I cannot help but weep. Thus one after another falls, but the Master will raise up others to take our place. The Lord bless and comfort his family."



On this trip Bishop Glossbrenner was successful in collecting a number of interesting specimens. He had acquired a very creditable amount of exact knowledge in the natural sciences, which contributed largely to his skill and pleasure in making collections.

After his return he first visited the work in Dakota Territory. While here, he with others engaged in an exciting antelope chase, which proved more tiring than successful. He enjoyed, though, the excitement. In July he began his last round of conferences for the term, Missouri Conference being the first held. Rock River was the twelfth and last conference held on his own district. In consequence of the death of Bishop Edwards, the superintendent of the East district, he held the Tennessee and East German conferences, and assisted Bishop Dickson in presiding over Virginia and Pennsylvania conferences.

In holding the last session of some of his conferences on the West Mississippi district, he gave a formal farewell to the ministers and friends. These occasions were not occasions of prevailing sadness, but occasions in which the anticipation of meeting again about the eternal throne was the predominant thought. In view of the one term rule he could have little expecta-

tion of returning to the district. He had greatly endeared himself to the brethren in some of the western conferences, by his efforts to secure aid for them in their distress and peril occasioned by loss of crops. In closing his last annual report he used the following language: "Some of you I expect to see at the approaching General Conference, but the most of you I do not expect to see again till we meet with the general assembly and church of the first born, in our Father's house above. Stand firm; endure hardness as good soldiers of Christ. 'Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you or else be absent, I may hear of your affairs that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.'"

The General Conference convened at Westfield, Illinois, May 10, 1877. The membership of the Church was now 144,881, a gain for the preceding term of 19,223. At this session the bishops were not called on to vote on the questions on which there was a division of sentiment. The old questions were again the prominent ones. The secrecy law was made as nearly self-executing as it was possible to make a law. While Bishop Glossbrenner consented to the law, he earnestly desired that it should be somewhat amended. A

plan for a modified *pro rata* representation failed, by a single vote, of adoption. Lay delegation was earnestly discussed, but all propositions looking in the direction of lay representation in the General Conference were rejected. Action was taken, however, opening the way for lay delegation in the annual conferences. This was an important step.

Bishop Glossbrenner opposed sending representatives to the Methodist Ecumenical Conference to convene at London. He had previously published an article, condemning the perversion of history by which some sought to make the United Brethren Church a branch of Methodism. The General Conference took action, resulting in the sending of representatives, though not as regular delegates.

Bishop Glossbrenner was re-elected bishop by a truly complimentary vote. Bishops Weaver and Dickson were also re-elected. To fill the place of Bishop Edwards, deceased, and to supply the Pacific Coast with a resident bishop, Rev. M. Wright, of White River Conference, and Rev. N. Castle, of St. Joseph Conference, were made bishops. Bishop Glossbrenner was sent to the East district. He was elected president of the Board of Missions. On the first Sabbath of the session he preached an able and impressive sermon in memory of Bishop Edwards.

He went forth from this session of the General Conference to enter upon his ninth term as bishop. A writer present at the session wrote of him: "Age sits gracefully upon him, and he maintains his mental and physical powers without abatement." Yet he himself was conscious that his strength for service was not up to the mark of other years. The East district comprised the Allegheny, Eastern, Pennsylvania, East Pennsylvania, Virginia, Parkersburg, Erie, Muskingum, and Tennessee conferences. During the quadrennium he continued to reside at Churchville, Virginia. The bishop's parsonage at Baltimore was rented, the proceeds going to pay a debt on the property. Bishop Glossbrenner met all of his conferences throughout the quadrennium with the exception of Allegheny, Pennsylvania, East Pennsylvania, Virginia, and Eastern in 1880, which Bishop Dickson presided over in his stead. His failure to meet his conferences was due to sickness.

On his way to Allegheny Conference, which was to convene at Greensburg, Pennsylvania, February 18, 1880, he stopped at Chambersburg where he had consented to spend a Sabbath, and to preach morning and evening. He preached a very impressive sermon in the morning. Toward the close of the sermon his strength perceptibly

failed, but his physical exhaustion and apparent illness only added force to the words with which he closed, which were as follows: "The few days I may yet have to live let me spend in the church, laboring for the church, and when I die, let me be buried by the church, and at the resurrection let me come up with the church, and with the church be forever with the Lord." He was too ill to preach at night, and rapidly became worse till the most serious apprehensions were excited. His wife, coming to be present with him, failed to reach Hagerstown for the regular train and was tendered a special train to Chambersburg. A remarkable thing manifest in this sickness, as also in later seasons of sickness, was the overawing influence of the Bishop's presence upon his physicians and others who came near him in ministering to him. It was the mysterious power arising from gentleness, self-control, and suffering. He received the best care that skilled physicians and kind friends could render, and after the lapse of several weeks was sufficiently recovered to return home. The form of his disease was given as typhoid pneumonia. Before and after this illness he was subjected to severe attacks due, as was thought, to torpidity of the liver and indigestion, but the real nature of which was not known till near the time of his death.

In 1879, when Bishop Glossbrenner was passing through Chambersburg on his way to Virginia Conference, the car in which he was riding suddenly left the track, fell over an embankment, and turned upon its side. He was sitting, in company with Rev. M. Bulger, near the stove, and as a result of the accident was somewhat burned and otherwise injured. He was kindly cared for at the home of Rev. A. H. Rice, and was soon able to resume his journey. As a result of the accident his clothes were considerably injured. The railway authorities directed him to send for a merchant tailor and have his injured suit replaced by an entirely new one at the company's expense. When his measure was being taken, he noticed that the tailor was taking measurements for his vest. He said, "My vest was not injured. I can only receive in the place of what was actually spoiled." With all of his traveling by public conveyance, it is somewhat remarkable that with the exception here given, he was spared all serious accident.

Bishop Glossbrenner's regard for the laws which as bishop he was to administer, is indicated by a single example. At the session of the Muskingum Conference immediately after the drastic measures of the General Conference of 1877, a motion was made nullifying the law



of the Church respecting secret societies. Bishop Glossbrenner refused to entertain the motion, and being overruled, left the chair. Though the motion was put and carried, he insisted that it should not be recorded as a part of the proceedings of the conference.

A consummation in which he took great satisfaction was the completion and dedication in 1878 of a handsome, commodious, and well-furnished church to take the place of the little antiquated United Brethren Church at his home at Churchville. To this enterprise he contributed personally over five hundred dollars, and aided otherwise by his influence and counsels.

In March, 1881, he published a masterly article in the *Religious Telescope* on lay representation. The article occupied seven full columns and was a comprehensive and thorough presentation of the argument in favor of lay representation. No article more scholarly or exhibiting more of personal conviction was ever given by him to the press. In the first part of the article he adduced scripture examples, such as the choosing of an apostle to take the place of Judas, the choosing of the seven deacons, and the example of the apostolic conference. In the second part he considered the subject in the light of the history of the Christian church.

In May, 1881, Bishop Glossbrenner, at the request of Dr. L. Davis, preached the baccalaureate sermon before the students of Union Biblical Seminary, preaching an excellent sermon on the call, qualifications, and rewards of the gospel minister. On another commencement occasion of the Seminary, he preached the annual sermon on Sabbath evening. At yet another time he delivered the diplomas to the graduating class of the Seminary, his presentation words to each member of the class, and his address finally to all, being made up almost wholly of passages from the Scriptures, happily selected and charmingly and impressively given. Never did the words of scripture appear more fitting, or the Bishop's skill in quotation appear to better advantage.

## CHAPTER X.

General Conference of 1881—Pro Rata Representation—Ohio District—First Round—Taken Sick—Dedication at Dayton—Second and Third Rounds—Missionary Sermon—Lebanon Valley Baccalaureate—Last Round—Sickness—Opposition at North Ohio—Faithfulness as Bishop—Change in Sentiments—Golden Wedding—His Family—Congratulations—Death of Mother Shuey—Sickness and Death of Mrs. Glossbrenner—Bereaved but Still Battling.

THE eighteenth General Conference convened at Lisbon, Iowa, May 12, 1881. Bishop Glossbrenner read an extended address from the board of bishops. The membership reported was 159,367, an increase during the quadrennium of 14,486. The increase was by no means what it should have been. Distracting differences in the Church on polity and discipline account in part for the slender gains, but other causes were equally potent. The majority in the conference were still in favor of strenuous anti-secrecy legislation, but the conference was so equally divided and the opposition was so firm, that both sides were contented to leave the question where they found it. Those who sought a modification of the law of the Church, however, became en-

couraged and elated, through various acts of the conference bearing more or less directly on the law on secrecy.

*Pro rata* representation in the General Conference was favorably acted upon; so that the annual conferences were allowed from two to four delegates each according to numbers. Since 1841 each conference, whether large or small, had had three delegates. The conference of 1841 was constituted on the *pro rata* basis. The conference of 1837 was made up of two delegates from each annual conference. Before that time conferences were divided into sub-districts, each of which elected two delegates.

Throughout the session Bishop Glossbrenner presided in his turn. He made no extended speeches, but his rulings while in the chair, and his suggestions when not in the chair, were clear and calculated to facilitate the work of the conference. The first Sabbath he preached in his inimitable way from Isaiah 32: 20—"Blessed are ye that sow beside all waters." After the services Bishop Weaver said to him, "I consider that the master sermon of your life." The second Sabbath he preached at Toledo, Iowa. He was re-elected bishop by a large vote, and placed on the Ohio district. His colleagues were Bishops Weaver, Dickson, and Castle of the old board, and E. B.

Kephart, of Iowa Conference, who for thirteen years had ably served as the president of Western College. During the quadrennium Bishop Glossbrenner continued to reside at his old home at Churchville, Virginia.

After presiding two terms over other districts, it was a great pleasure to him to return to the Ohio district. The district included Miami, Auglaize, North Ohio, Sandusky, Central Ohio, Ohio German, Scioto, Western Reserve, Ontario, and Kentucky conferences. With a single exception hereafter referred to, his welcome to the district was most cordial. Auglaize Conference at its first session after the General Conference, declared as follows: "We as a conference welcome our venerable bishop, J. J. Glossbrenner, to our midst and are satisfied with the able and impartial manner in which he has presided over us." Sandusky Conference expressed itself as follows: "*Resolved*, That we hail with exquisite delight the return of J. J. Glossbrenner as the presiding bishop over this district." He attended all of his conferences in the fall of 1881, with the exception of the Western Reserve and the Scioto. After presiding a half day at the former he was taken sick and was obliged to give up his work and return to his home. Dr. L. Davis presided for him at Scioto Conference. After a sickness

of two or three months he was again able to resume preaching. He assisted Bishop Dickson in presiding at the ensuing session of Virginia Conference, and at the joint session of Pennsylvania and East Pennsylvania conferences. Pennsylvania and East Pennsylvania conferences, which had been united by the General Conference, met this year in Harrisburg in joint session. The conference sermon was preached by Bishop Glossbrenner on Wednesday evening, at the opening of the session. On Sabbath morning he preached in Zion Lutheran Church.

April 30, 1882, he dedicated Summit Street United Brethren Church at Dayton, Ohio. He preached characteristically from Matthew 16:18. One who had heard him often in the years gone by, wrote: "He brought from the treasury things new and old. He touched all points within good range of his theme. The universal verdict was that a burning message had indeed come from God. His voice was clear and musical as when we first heard him a quarter of a century ago. For nearly an hour and a half the vast audience waited upon his words with the most profound interest and attention. His entire discourse was characterized with strength and pathos, and telling effect. . . . He seemed to be inspired with new vigor. It is doubtful if he



has preached so grandly for years. Oh! what a man to preach Jesus and his gospel, Bishop Glossbrenner is." This dedication occurred on the Sabbath of the commencement week of Union Biblical Seminary. The following Wednesday after an address by Dr. H. A. Thompson, the seminary building was, by Bishop Glossbrenner, formally dedicated to God.

This year Bishop Glossbrenner attended Ontario Conference and all of his Ohio conferences. On coming to Dayton to be present at the session of Miami Conference, he arrived in time to be present at the funeral of ex-Bishop Henry Kumler, jr. They had served together in the bishop's office. They had not always seen alike or been able to act in accord, but they knew how to esteem each other and be friends. Bishop Glossbrenner made some affecting remarks. He closed with the words, "Goodbye, Uncle Henry, we shall meet again in the morning." At the session of Miami Conference he was quite feeble. At his request Dr. L. Davis preached the conference sermon on Sabbath morning, preaching a very appropriate and impressive sermon.

In December he left his home in Virginia to fill engagements in preaching and dedicating churches in Michigan and Ohio. After reaching the place of his first appointment, he became so

indisposed that he was compelled to abandon all of his engagements. He first came to Dayton, Ohio, from which place he was accompanied by Rev. J. K. Billheimer as he proceeded to his home. In 1883 he attended all of his Ohio conferences along with Ontario Conference.

In May, 1884, he attended the session of the Board of Missions and on Sabbath delivered a specially prepared sermon on missions.

In June by invitation he preached the baccalaureate sermon before the students of Lebanon Valley College. He spoke from Titus 2:6: "Young men likewise exhort to be sober minded." The sermon abounded in wise counsels and fervid incentives to a pure and useful life. At this commencement the degree of Doctor of Divinity was conferred on him a second time. He neither accepted nor declined the honor, but left the matter "with the college, the Church, and the Lord." His grandson, Walter Hanger, was one of the graduating class of this year. The Bishop took much interest in the education of his grandsons. He had hoped that some of them would enter the ministry, and in such a case he stood ready to assist them in taking a course in Union Biblical Seminary. He had given his daughters good educational advantages, one of them having studied two years at Otterbein

University, another having been a student at Cottage Hill College, and the others having attended other institutions.

In August, 1884, Bishop Glossbrenner began his last round on his district for the current term. He was in fairly good health. His first conference was the Miami. Here he had great pleasure in meeting with the brethren, and had great freedom in preaching. He reached the place of holding the next conference, the North Ohio, in feeble condition. He was not able to be present at all the first day, and only able to be present for short periods afterward. On Saturday, in view of the seriousness of the attack which he felt coming on, he started for his home. Revs. W. J. Shuey, J. W. Hott, D. K. Flickinger, and B. Fritz each filled his place at one or more conferences. At Scioto Conference Dr. L. Davis, in speaking on a resolution of sympathy for Bishop Glossbrenner in his affliction, spoke as follows:

“I have been in the ministry and Scioto Conference forty-six years; but the Bishop is a little older in years and also is my senior in the ministry. . . . He seems to be passing away from us, and this reminds me that my departure cannot be distant. I have always regarded Bishop Glossbrenner not only as a man of great powers as a preacher of Christ but as a model

bishop. From every consideration this handling of the name of our bishop is tender to me, even as he himself comes very near to my heart."

The exception before referred to, as to the general cordiality with which Bishop Glossbrenner was received by the Ohio district, was with North Ohio Conference. Here prior to the first session of the conference, after the General Conference, a determined effort was made through the distribution of circulars, and the use of various means to effect a combination, to prevent his presiding. In the first session the conference refused to pass his official character, and in manifold ways indicated their displeasure at his presence among them. His presiding, however, was not directly resisted. At the next session his character was allowed to pass, though in such a way as to leave the tension unrelieved. At the third session most bitter and obstinate opposition was offered. Had not various considerations come in to modify the course fully resolved upon, the desperate counsel of excluding him from the chair would have been followed. As far as he was concerned he would have gladly left the conference to its own way, but duty urged him to remain at his post, and to this course he was advised by his friends. It is due to say that not all in the conference approved of the extreme course proposed.

What had Bishop Glossbrenner done to deserve this treatment? If his course had long been culpable, why was this treatment reserved to be visited upon him at this late day; and if there was aught to charge against his recent administration, why was he not confronted with specific charges? If his whole course was deserving of censure, why did the General Conference continue to elect him bishop, and why did not other annual conferences discover his unfaithfulness? The answer is not difficult to find. At the Lisbon General Conference, those who were in favor of existing legislation on secret societies felt that the majority on which they had long been relying would soon pass into the minority. At least, they believed that this would be the case unless something unusual should be done to stay the tide. A less extreme class thought that this could be done through the circulation of papers and addresses, and this course was resolved upon. Others were not satisfied with this. Some of the members of North Ohio Conference held Bishop Glossbrenner responsible for the change of sentiment that had been going on in the Church, or at least thought that he might have found methods to resist the course that things had taken. No specific charges could be framed, because there were no offences to adduce. Bishop Glossbrenner

enforced, on this and every other subject, the legislation laid down by the General Conference as strictly as any one that ever held the office of bishop in the United Brethren Church. He did not make law of his own, thereby taking the place of the General Conference; and in executing law he did not invade the prerogative of the annual conference, thereby subverting the polity of the Church. Bishops in the United Brethren Church have little episcopal power. Dr. L. Davis has said that when he was bishop, about the only power that he found himself to possess was the power to appoint a presiding elder, in case of a vacancy. If a bishop should choose, however, he could head a party, introduce division, and in particular instances might carry out his will. One of the earlier bishops once said of himself that when he was very anxious for the success of a measure, he made a strong speech just at the last and then put the question before sitting down.

Bishop Glossbrenner was early and sincerely opposed to secret societies, and from this position he never changed. At one time he declared with evident feeling that if persons were not satisfied with the Church on this principle of opposition to secrecy, they should go elsewhere. He himself also, at an early day, held the favorite radical opinion that the preachers were chargeable with



misleading the people, or at least with censurable weakness in yielding to temptation to increase unlawfully their membership. Nine tenths of those who were now on the liberal side and had held membership in the Church for twenty-five years, stood at the first where he had stood. They came to see that the difficulty was in the nature of the case, and the nature of external force and the mechanical action of law as a remedy. Those who have lived and wrought and suffered in the field where the difficulties have been greatest, those who have had no other desire than to see the kingdom of Christ promoted, those who have had a stake in the future of the Church, in a special way those who have had children growing up in the fold of the Church and entering with hope the work of the Church—very many of these have seen that a change of method would be necessary if the Church was not to relinquish its mission. The ministers have not led in bringing about this change of view, nor have they been ready and unquestioning followers.

Bishop Glossbrenner slowly yet clearly came to see that some change of method would be necessary. In his own personal convictions and by the character of his preaching he stood committed to the simple power of the gospel as the regenerat-

ing and conserving power on which the work and purity of the Church depended. Yet he trusted that the whole Church in a regular way would suit itself to changed conditions and manifest demands. He was, too, far from anticipating legislation that he might have reason to believe would soon be granted. It could easily be shown as a fact that liberal sentiment grew more rapidly under the administration of bishops reputed as radicals than under his administration.

That his sentiments on some features included gradually underwent a change has already been stated. The right to thus change, and the right, if he so chose, to seek a change in the law of the Church, will not be disputed by any fair-minded man. His course may, with great justice and advantage, be regarded in the light of the following description by ex-President Porter of a conscientious man: "The truly conscientious man will always hear reasons and give reasons in reference to his beliefs and his actions. He is always ready to revise his opinions on the semblance of a reason. He is never afraid to consider a new truth, or to view an old truth in a new light, but seeks illumination from every quarter. The willfully blind, the doggedly obstinate, the passionately intolerant, the mulishly persistent in respect to those opinions of duty which they have blindly in-

herited or adopted as partisans, are greatly deficient in the characteristic signs of a conscientious spirit."

No other conclusion is possible than that the gloom and disappointment resulting from the prospective failure permanently to maintain the old methods, lay at the basis of the treatment that Bishop Glossbrenner received. He was too gentle, noble, and restrained to reply in kind to the severe accusations that were indulged in against him. No one ever heard from his lips or saw from his pen a harsh or uncharitable word in regard to those who literally wearied themselves to cause him pain.

We now turn to events connected with the home life of Bishop Glossbrenner. February 14, 1883, was the fiftieth anniversary of his married life. It was resolved by his family and friends that the reaching of the golden milestone in the married life of Bishop and Mrs. Glossbrenner should be appropriately celebrated.

A brief notice of the immediate family of the Bishop will enable us better to appreciate the happiness of this joyous occasion. Out of a family of six children, one died in infancy, and five, all daughters, grew up to adult life. The oldest daughter, who was married to Rev. D. K. Flickinger, D. D., died in the brightness of

young life. The next oldest was married to Rev. W. B. Yonce, D. D. She died early leaving two children. Cornelia D., the oldest of the three living daughters, was married to Mr. H. H. Hanger, at present a merchant at Churchville. Josephine, the next oldest, was married to Rev. J. H. Turner, principal of the Lutheran Female Seminary, at Lutherville, Maryland. Henrietta C., the youngest, was married to Rev. T. A. Fox, D. D., a professor in Roanoke College. Mr. Hanger is a member of the United Brethren Church. Revs. Yonce, Turner, and Fox are all ministers in the Lutheran Church, all of them scholarly and able men, and all engaged in the work of instruction. The marriage of the Bishop's daughters to these ministers of the Lutheran Church, outside of a destiny that is credited with shaping these relations, is to be set down to their visiting at Salem, Virginia, at which place Roanoke College of the Lutheran Church is located. Two of them attended for a while a female seminary there, having their home meanwhile with an aunt. Late in the Bishop's life, Rev. J. Davis, D. D., of the Lutheran Church, an early and firm friend of the Bishop, jocosely asked him why he could not come over into the Lutheran Church, where he could have a pleasant settlement as pastor, and would not have so much of travel

and hardship to endure. The Bishop replied in a similar vein, "Never! You Lutherans have kidnaped my children, and now you want to kidnap me. If I get out of the United Brethren Church I will try all of the rest first."

Surrounded by their children and grand-children, along with kind friends and esteemed neighbors, Bishop and Mrs. Glossbrenner, in surveying past mercies and present blessings, had every reason for devout joy and gratitude. At Churchville, almost all of their married life had been spent. Here for four or five years they had been living in a comfortable and beautiful dwelling, planned and fitted up by themselves, as the place where they would spend their closing days. In this pleasant home they now welcomed their guests. The aged mother of Mrs. Glossbrenner was still living near Churchville, but was too feeble to be present. A few quotations will now be given from letters and addresses. Professor Turner addressed Mr. and Mrs. Glossbrenner in the following beautiful words:

How much of sorrow and joy in fifty years! What have these fifty years been? History has not written down all these events. These fifty years of your life have been important years to the world, and to the church especially. There were few missionaries then; now everywhere the Christian religion is preached. And now to you, my dear father and mother, may there be

added to your history many years. Fifty years ago your bridal tour was not in a palace car. No words of sympathy whispered then over wires to friends hundreds of miles away. Truly, these have been fifty years full of events. What of the next fifty years? No couple celebrates the close of the second fifty years in this world. Fifty years from now will find us enjoying other scenes. May God give you many returns of your marriage day, and may we all meet at the marriage supper of the Lamb.

Bishop Glossbrenner made an appropriate and affecting address, speaking in substance as follows:

A number of our relatives and acquaintances are not here. We give you a cordial welcome. This is an important occasion to some of us. Marriage is a solemn contract. It cannot easily be broken. I have been married four times in my life. All to which I have been married are alive.

My first solemn covenant was when I embraced Christ. Then I consented to live for Him and to die for Him. From Him I have not been separated. At eighteen I embraced religion, and have no cause to regret it.

The second covenant was, when I became a member of the church. It is somewhere found in the Scriptures, As a young man marrieth a virgin so shall thy sons marry thee. I have not felt like leaving the church. The church has been faithful to me. It is better to hold on to this covenant. These covenants were entered into when I was young.

The third marriage was when I took the vows of a Christian minister—when I consecrated myself to Christ fully. The church has branches. I joined with the



United Brethren in Christ as a minister. The Church was then small. It was then weak. The Church has treated me well. In the church let me live; in the church let me labor; in the church let me suffer, if need be; in the church let me die, and stand at last with the white-robed throng of the church triumphant. Some hardships I have passed through, but not alone; my wife, my true and faithful companion, endured them with me. The cares of my family in the earlier years of my ministry rested on my wife. A good wife is a blessing of God. She never said locate. My salary at first was eighty dollars, afterward, when married, it was for some years one hundred and sixty dollars. Now we are monuments of grace and mercy.

The Church has grown. Our work has not been in vain. Our Church then numbered 20,000 members; now it has 160,000 members. But we can see results specially satisfactory in Virginia Conference. Then it embraced Virginia, West Virginia, and Maryland—fifty-two years ago, when I joined it. In these bounds four and a half meeting-houses only were ours. Now we have two hundred and nine churches. I do not regret that I am wedded to this church. We all should be thus wedded, and then be steadfast.

The fourth union was the marriage the anniversary of which we to-day celebrate. It has not been broken these fifty years. These years have been spent in love and confidence. There are not many so favored. I can only say, "The Lord is good; his mercy endureth forever."

While the Bishop spoke, Mrs. Glossbrenner sat near and could not restrain the tears which the crowding memories of past years forced from her eyes.

The following extract is from a letter addressed to the Bishop by a layman of a sister church at Harrisburg, Pennsylvania:

How glad I would be to take you and your good wife by the hands, look into your eyes, and give you my hearty and affectionate congratulations, but distance and the condition of my health forbid it. During the past autumn I was confined to my room six weeks, and have only been once out of the city since. It is just about four years since I was so fortunate as to meet you. During that time I have heard you preach five times. The subjects and manner of presenting them are so deeply impressed on my mind, so vividly before me, that I recall them in their order: "He is not here; for he is risen." "Say unto my soul, I am thy salvation." "Solomon, my son, know thou the God of thy fathers," etc. "Blessed are ye that sow beside all waters." "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light." The last you preached in our church, and it seemed as if the glory of the Lord shone around you, and the King in his beauty was there. I write of this because I know it will be grateful for an old soldier of the cross to be assured that words fallen from his lips have been a benediction to an erring, wayward soul. How many weary, wretched wanderers you have comforted with the "unsearchable riches of Christ" is known only to the Master. Doubtless many, like the writer, who only "see men as trees walking," secretly thank you for clearer conceptions of the King's highway. . . .

I give you my sincere congratulations that your life has been protracted, and pray that you may yet live long

to hear children's children call you blessed. May every good attend you so long as you both shall live, your gold to diamonds turn, and then a peaceful, painless passage to joys immortal and full of glory.

These quotations will be concluded with the following letter from Dr. L. Davis, who on the evening of the golden wedding, celebrated at his home in Dayton, Ohio, with a number of friends, the entrance upon his seventieth year:

BISHOP J. J. GLOSSBRENNER:—*My Dear Brother:* I cannot refrain from expressing my regret in not being able to be with you at your "golden wedding" on the 14th inst. I can well remember the first time we met in life's journey; namely, in 1841, as you were on your way to the General Conference which met near Circleville, Ohio. Since that time we have often met in almost every relation of life known to ministers of the gospel, and it is pleasant to know that our personal attachments are strong and abiding. It adds to the pleasure to believe that this friendship and brotherly love will continue till the last. You are my senior in years and also in the ministry but a little. On the 14th of this month the same day of your "golden wedding," I shall enter into my seventieth year. So with us the time to pass from labor to reward is near. Many of those who started in life when we did and bravely worked for the Master by our side, have already passed over the river of Death and are now safe in Heaven. In due time I trust we shall join them. Meanwhile, let us do what we can for the peace and prosperity of our common Zion. Oh, for this let us live and strive to the last. Mrs. Davis joins me in

congratulating you and Sister Glossbrenner on this fiftieth anniversary of your married life. Peace and love to you and yours. Yours truly, LEWIS DAVIS.

When remarks were concluded, Bishop Glossbrenner arose and led in singing, "Here I'll raise mine Ebenezer," and Rev. C. W. Stinespring, the pastor at Churchville, led in prayer. Afterward a rich repast was enjoyed. It is needless to add that many congratulatory letters and many valuable and appropriate presents were received.

This hour of social joy had scarcely passed until the shadows began to fall. Within a little less than a year the mother of Mrs. Glossbrenner was taken to her eternal rest. Much of the time the Bishop was in feeble health, and Mrs. Glossbrenner, who had been in delicate health for several years, began rapidly to fail. When Bishop Glossbrenner returned sick from North Ohio Conference on his last round for the quadrennium, his coming was unexpected. Such was the state of Mrs. Glossbrenner's health that the next day, had he not arrived just when he did, a dispatch would have been sent calling him home. When he looked upon his wife and she looked upon him, they could not express themselves except by tears. He was placed in one room and she in another room, with simply a hall between them. She was able to cross to his room just

twice, and after that he was able to cross to her room once or twice each day to remain a short time. Their spirits were so bound to each other that it seemed if one should be taken, the other could not be restrained from going also. It was uncertain which might be taken first.

At length, October 14, 1884, Mrs. Glossbrenner passed into the life beyond, aged sixty-seven years, ten months and sixteen days. The Bishop's deep sense of the momentous realities beyond, and their dependence on a state of preparation here, was indicated by the fact that two days before the departure of his beloved companion, he, by earnest inquiries and sure encouragements, sought to prepare her mind for the impending change. The funeral was attended by Rev. J. L. Grimm, who had been well acquainted with the deceased. In an obituary sketch he said: "She was a quiet and unostentatious woman, combining a cheerful spirit, a sound discriminating judgment, an independent and refined mind, and a warm heart." She had been a Christian and a member of the United Brethren Church from the age of fifteen. Bishop Glossbrenner was able to be taken to the church to be present at the funeral service, but was too feeble to go to the cemetery. In his bereavement he was wonderfully sustained by divine grace.

But life never was, never could be to him what it was before this saddest of all earthly losses. Mr. and Mrs. Hanger at once occupied his house with him, and he had all of the tender care that it was possible for a loving daughter to bestow.

By degrees he began to improve, and came to have a considerable measure of strength. The disease with which he was struggling was largely local, and when it would intermit in its severity, his heart for work and further service became strong as in other years. This, added to a spirit next to unconquerable, made him desire to be in the field, even when his best friends, those who would have enjoyed his labors most, could they have been bestowed without such cost and risk to himself, would have preferred that he spare himself from all taxing exertion.

In the spring of 1885 he resumed his preaching. He attended Ontario Conference, preached the annual sermon before the students of Union Biblical Seminary, attended the session of the Board of Missions, and at the meeting of the General Conference at Fostoria, Ohio, seemed to be in the enjoyment of a large measure of strength.



## CHAPTER XI.

Nineteenth General Conference — Bishops' Address—  
Changed Attitude of the Church — The Commission  
—Producing Causes—Embarrassments to Progress—  
Emeritus Bishop—Expressions of Esteem—Last Ad-  
dress—Sermon—Immediate Engagements—Session of  
Church Commission — Further Work—Sickness and  
Death—Nature and Significance of Life and Character  
—Personal Characteristics — Secular Side—Social and  
Religious Character — Character as a Preacher—His  
Eminence — Character as a Bishop — Qualities as a  
Presiding Officer—Influence Immortal.

THE nineteenth General Conference assembled at Fostoria, Ohio, May 14, 1885. This was the last General Conference that Bishop Glossbrenner would be permitted to attend. Forty-eight years before he attended his first session of General Conference as a delegate from Virginia Conference. Not one who was a delegate with him at that session was now alive. Hiestand, Erb, Coons, Hanby, and the elder Kumler were honored members of that early conference. Rev. A. Biddle and Rev. Josiah Davis were the only living ones of those who served as delegates with him in 1841. The only survivors among his fellow-members in the General Conference of

1845, at which time he was first elected bishop, were Rev. Josiah Davis, at present a minister in the Universalist Church, and Rev. John Hoobler, who was in attendance as a visitor at the session of 1885. Rev. J. B. Resler and Rev. Daniel Shuck were the only delegates in the General Conference of 1885 who had served as delegates as early as 1853. Thus Bishop Glossbrenner stood as the remnant of an earlier generation. Russel, Hanby, Erb, Edwards, Markwood, and the younger Kumler, all of whom had served with him in the office of bishop, were gone to their long home. Among those present as bishops, Bishop Weaver, who in term of service ranked next to him, was twenty years his junior in the office of bishop. The Church, which in 1845, when he was first elected bishop, numbered 30,000 members, now numbered 168,573 members. The gain for the quadrennium just closed was 10,861, a gain relatively quite small. By the change in the method of representation, the number of delegates elected was 121, instead of 141, the number that would have been elected at the ratio of three to a conference.

Altogether, the session of General Conference for this year was the most interesting and significant since the first General Conference in 1815. Since 1849, especially since 1869, there had been

dissatisfaction and controversy in respect to the rigid anti-secrecy legislation of the Church, which legislation was required by the article of the constitution which declared, "There shall be no connection with secret combinations." The opposition had been rapidly gaining ground for a number of years, and it now became evident that if a course could be taken that should be decided, and yet not violent, the great majority of the Church would sustain it. The bishops in their address, which was read by Bishop Glossbrenner, opened the whole question through the following recommendations:

"1. In that it is admitted that our present constitution has not been as yet submitted to a vote of the whole society, that you determine whether the whole subject under consideration is or is not yet in the hands of the General Conference.

"2. Should you determine that it is yet in your hands, then transfer the whole subject from the realm of constitutional law to the field of legislative enactment. . . .

"3. That you limit the prohibitory feature of your enactment to combinations, secret and open, to which the Church believes a Christian cannot belong.

"4. Should you decide that this constitutional question is beyond your control and in the hands

of the whole society, then submit the above propositions properly formulated to a vote of the whole society, and let a two-thirds vote of those voting be the authoritative voice of the Church on the subject."

While the address was not prepared by Bishop Glossbrenner, he yet indorsed the recommendations contained. As early as 1869 he had spoken in favor of submitting to the membership an amendment to the constitution touching the subject of secret societies. A large committee was appointed to which were referred the constitution, the confession of faith, and the law on secrecy. The course of the bishops in taking this action was extraordinary in nothing save that it was a departure from the negative course on the subject that at this time was expected of them. That the whole subject should be made a matter of inquiry should have been surprising to no one. If more thorough and comprehensive measures were contemplated, it was because previous delays and refusals to satisfy long-existing wants had deepened and consolidated demands.

The committee appointed reported in favor of the recognition of the constitution as binding under its own article regulating changes. This liberal way of passing by defects in the adoption of the constitution, this refusal to be governed by

petty technicality, plainly called for a like liberal spirit in interpreting the constitution, particularly the indefinite article in regard to changes. The committee also reported in favor of the appointment of a commission which should revise the constitution and the confession of faith, and submit the same as amended to the vote of the Church, two thirds of those voting to be sufficient for approval. Pending the adoption of this report, the most able debate, in the history of the General Conferences thus far, took place. Both sides displayed ability, knowledge of the principles involved, and strength of conviction. The report was adopted by a vote of seventy-seven to forty-two, Bishops Glossbrenner, Weaver, Castle and Kephart voting in the affirmative. Whatever may be said of the steps to revise the confession of faith at this time, there certainly seems to be in the course pursued as to the constitution, no violence to the recognized constitution, and no clashing with the general usage in connection with perplexed and emergent times and conditions.

The same committee reported a law on secret societies, excluding members of all secret societies "at variance with the word of God," and infringing on the rights of those without their pale; violations to be dealt with as in other cases of disobedience to order and discipline. After

an amendment which added as another distinguishing mark, "injurious to Christian character," the report was adopted by a vote of seventy-six to thirty-eight. The report was proposed by members of the committee holding radical anti-secrecy views, and was accepted by the full committee as a compromise measure. On the vote to adopt before the General Conference, members divided for the most part on party lines. Bishop Glossbrenner in explaining his vote cast on the affirmative side, said, "It is known to the ministers of this church, east and west, north and south, that I have been recognized as a modificationist for years, although I did not impose my views on those with whom I associated." That anyone who voted for the law was entirely pleased with it is very doubtful.

This was the outcome of a long course of effort to exclude from the Church all members of secret societies. The rigorous policy had had great advantages in its favor. To begin with, it had almost the unanimous sentiment of the Church in its favor. Then it became embodied in law and the constitution before the great multitude of secret societies arose. It had, moreover, the support of men of distinguished ability and firm convictions, who in fostering sentiment, in securing the enactment and enforcement of law,



and in applying the whips of party discipline, did all that was possible for the wisest and ablest leaders to do. If they failed, in whole or in part, it was because they contended against the inevitable. On the other hand, the growth of the opposite sentiment in the minds of the ministers, was not so much owing to a conviction that connection with all or any secret societies was harmless, as to the fact that in certain circumstances members of the Church were easily persuaded that they might innocently form such a connection, and the fact that serious complications were the result. There would be other members to whom the harm would not be apparent. When ministers viewed particular cases, and then considered the effect of discipline on their charges, they hesitated to proceed against offenders. Others zealous for the law, would succeed them, and in the effort to carry out discipline, hundreds of congregations were broken up. Thus the facility of getting into difficulty and the ruinous cost of escaping from the difficulty kept every prosperous congregation in the Church, especially in the cities, constantly on the eve of an explosion. Ministers might themselves have firm convictions as to the rectitude of the law of the Church, but the difficulty was that the law could not commend itself to

every man's conscience. Bishop Glossbrenner, in the light of unnumbered disasters to the most hopeful congregations, concluded that the law that made such occurrences not only possible but inevitable, might be wisely and rightfully modified.

Undoubtedly the tendency in the different Christian denominations is to insist on a purer and stricter Christian life. But there is also a tendency, inherent in Protestantism itself, in cases in which applications are not evident, to use every moral means toward creating in the individual the governing power of nobler sentiments and higher character. The United Brethren Church receives a large part of its increase by conversions from those strangers to its history, and the polity of the Church places the rulership with the membership in general. The secret of security is therefore in true conversion and a genuine and earnest spiritual life. The denomination that would justify its existence and secure the surest lease on the future will make intense evangelical character its distinguishing characteristic.

Since 1865 the consciousness of the United Brethren Church, especially as regards the relation of the Church to God's kingdom in general, had been more or less disturbed. Ear-

lier it had been an earnest and propelling conviction that the older denominations failed largely in fulfilling the purpose of the church of Christ, and in view of this dereliction and perversion, largely in the direction of formalism, a special burden was laid upon the United Brethren as a people. An improvement in the older churches and the touching upon their circle at more numerous points, as also a more intimate acquaintance with denominations differing less widely in character, along with the gathering of new members from the most diverse sources, led to indefiniteness and uncertainty as to the special mission of the Church. Also the turning of so much attention to enterprises to be built up within the Church had, for the time, as regards some features, a limiting and bewildering effect. The reduced gains of the Church for a number of years prior to 1885, may be referred, in part, to this confused consciousness, as it has been termed, as regards the mission and relations of the Church, rather than exclusively to the distractions arising from the secrecy question. The lowest point was reached in 1881, when there was an actual loss in membership. Since that time the conditions seem to have changed thoroughly and permanently for the better. The Church of the United Brethren in Christ has

borne the suspense of these general conditions, and has sustained the strain of the most trying internal conflict as perhaps no other denomination in America could have done. In all of this period, the conserving, vitalizing, and guarding influence of Bishop Glossbrenner was as helpful as it was necessary. He kept to his work of preaching the gospel as the sufficient and only remedy for the evils of the world, and as the sufficient and only security of the church of Christ. In calm and in storm he urged patience and faithfulness, the things which were not uncertain, the things on which there was no division. How often through a period of forty years, at the close of conference sessions, annual and general, or in giving a solemn charge to ministers, he quoted the words of scripture, and how beautiful and fit they appeared on his lips: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I. Corinthians; 1:10); and again, "Let us walk by the same rule, let us mind the same thing" (Philippians, 3:16).

Prior to the meeting of the General Conference, Bishop Glossbrenner had felt that if he

could finish up his tenth term of service he would do well. About the time of the General Conference, however, his health had improved much beyond his own expectations. At a number of places where he preached, his friends thought that he had strength for another term of service, and thus expressed themselves to him. They thought that he preached as well as at any time in his life, and greatly desired that his services should be retained. Influenced by these views and by the over-estimate of his own strength, into which one of his temperament is so liable to fall, he unwisely, as events soon proved, allowed friends in the General Conference to cast their votes for his re-election for a new term of service. On taking up the ballots it appeared that he received more than half of the number of votes necessary to elect. Thus did many of the delegates indicate their esteem for him, while there were others who meant no less esteem in voting for younger and more vigorous men.

After results were announced, the office of *emeritus* bishop was provided for, and to this honored position Bishop Glossbrenner was elected by a rising vote. Rev. J. W. Hott offered the following preamble and resolutions which were adopted by a hearty rising vote:

“WHEREAS, Bishop J. J. Glossbrenner has

faithfully served the Church as one of its bishops for forty years; and,

“WHEREAS, During the past quadrennium he has suffered much in personal affliction and sore bereavement which befell him in the death of Sister Glossbrenner, who over a half century was his faithful companion in the toils of the Church in the kingdom and patience of Christ; and,

“WHEREAS, On account of the gathering infirmities of years, this conference has relieved him from the toils formerly demanded of him, and has given him the relation of bishop *emeritus*; therefore,

“*Resolved*, 1. That Bishop Glossbrenner has the united confidence and affection of our hearts, and that we will ever remember him in our prayers.

“2. That while we have exacted no duties at his hands, we will warmly and cheerfully welcome him to our conferences in any duty which he, in counsel with his associates, may deem himself able to perform.”

“The conference was carried on a wave of sympathy and love,” as led by Bishop Weaver, almost, if not quite all of the members came to the platform and gave to Bishop Glossbrenner the hand of good will and parting salutation. Many wept. The aged bishop stood meanwhile, his entire form swaying with emotion. His mind



going back to the time when Otterbein clasped Boehm in his arms and exclaimed, "We are brethren," he uttered the beautiful words: "We are sons of Otterbein. We are fellow-servants of our ascended Lord. We are brethren in the common hope of the life to come." He was born the year before Otterbein died. Putting his term as bishop with the terms of H. Kumler, sen., and Newcomer, a complete line would be formed leading back to the founding of the Church and the superintendency of Otterbein.

At the conclusion of the session Bishop Glossbrenner addressed the conference in the following cheerful and encouraging words:

"Will you allow me just about two minutes? I have no doubt but that the bishops whom you have just elected all feel good, are fully satisfied, and will go on their way rejoicing to their fields of labor. But I doubt whether they feel much better than I do. I feel perfectly happy and perfectly satisfied with what you have done in my case, and especially do I feel grateful in my heart for those good, kind, encouraging expressions which you have made to me during the session of this conference. I look back through the history of my life for forty years, and I am glad to say to-night that in these forty years I have labored with my associates in the episco-

pace with delight, and that during these forty years we have had no difficulties among us to settle. We have encouraged one another in our work and labor of love. A number of those who have labored with me in this department have gone to their long home. Quite a number that I could mention just now, who were engaged with me in this work, have gone to their rest. And now I say to you, as my brethren in Christ, stand fast, be firm, maintain the truth as it is in Christ. Harken unto the voice of the divine Master, 'Be thou faithful unto death, and I will give thee a crown of life.' And, my beloved brethren, while I cannot labor with you in the active work as formerly, I bid you Godspeed. My prayer shall be for your prosperity wherever in the providence of God you may be called to live and labor, to suffer and to die. And now I hand this gavel to the next oldest bishop in this church, and I hope that from him it will go down to the next, and so on for the next hundred years."

Bishop Weaver then addressed the conference, making appreciative and affecting allusions to his senior associate. Thus was concluded the nineteenth General Conference, it being the thirteenth that Bishop Glossbrenner had been permitted to attend. By the conference he was re-elected president of the missionary board, and

also as a member of the commission to revise the constitution and confession of faith. On the first Sabbath of the session he preached a "grand sermon on the Saints' Inheritance."

After General Conference Bishop Glossbrenner returned to Virginia. He preached the annual sermon before the students of Shenandoah Institute at Dayton, Virginia. He then arranged to fill a number of appointments for July, August and September, but was compelled, after filling his first appointment, to abandon the rest. He was taken sick at Lebanon, Pennsylvania, where he was kindly cared for at the pleasant home of Mr. J. H. Seltzer. On going to Harrisburg, being still quite indisposed, he received the kindest attention at the home of Rev. D. S. Early. He spent the hot months of the summer at the homes of his daughters at Lutherville, Maryland, Salem, Virginia, and Churchville, Virginia. In October he preached the dedicatory sermon at the opening of the audience room of Otterbein Church at Harrisburg, Pennsylvania.

In November he went to Dayton, Ohio, where assembled on the 17th of the month, the commission to revise the confession of faith and the constitution of the Church. The commission consisted of twenty-seven members, representing the best intelligence, truest piety, and most re-

sponsible character of the Church. Twenty-five of the twenty-seven members were present. The session continued through six days. Bishop Glossbrenner served on the committee that prepared and reported the revised confession of faith. He took a deep interest and an active part in the entire work of the commission. His influence was in favor of a conservative course. A clear statement of principal things and a firm adherence to tried methods, were the features sought by him. He believed in growth and in adjustments to suit a larger work and new conditions, but elements wholly foreign were repugnant to him. The revised confession differed from the old confession chiefly in being more clear and full. The revised constitution provided for lay delegation in the General Conference, gave to the General Conference the power to legislate on secret societies, and in various respects completed and harmonized the polity of the Church. Prospective wants as well as present conditions were regarded. The commission arranged that the vote of the membership for the approval or rejection of the revised confession and constitution should occur in November, 1888.

Bishop Glossbrenner's having a part in the commission alienated from him some of his warmest and most esteemed friends. He felt

keenly the loss of their friendship. By individual members of the Church the action of General Conference in constituting the commission was bitterly condemned. The acts and motives of those who participated in the adoption of this method to lead the Church out of almost hopeless distraction were freely censured. The general interests of the Church were purposely embarrassed, and disaffection was industriously promoted. Alluding to such things, Bishop Glossbrenner, in a letter, expressed himself as follows: "That difference of opinion on many questions should exist, is not to be wondered at. It will always be so. None can claim infallibility. On many questions we must agree to disagree. If my brother does not agree with me, I will not cast him off and impugn his motives. To his own Master he stands or falls. The spirit manifested in some directions by some men I conceive to be contrary to the gospel; and when I hear their bitter speeches, and see their hard sayings in print, I simply feel to say, 'I have not so learned Christ.' I wish to follow peace with all men, and holiness, without which I cannot live happy or die in peace."

In the winter of 1885 and 1886 he spent two months in traveling and responding to various calls for his services. The following spring

he attended East Pennsylvania Conference at Mountville, and Pennsylvania Conference at Harrisburg. At Harrisburg, according to his own desire, he filled on Sabbath morning the pulpit of Memorial Church. Between this church and himself there had sprung up, from a particular cause, an estranged feeling. He desired to manifest to the church his good will and Christian fellowship. He also attended Virginia Conference at Berkeley Springs. At all of these conference sessions he assisted Bishop Dickson in presiding.

Leaving home early in the following April, he filled a long and varied line of engagements. He first visited a short time at the home of his daughter, at Salem, Virginia. Here he preached a sermon and made an address to the students of Roanoke College. He then went to White Pine, Tennessee, where he preached once, and addressed the students of Edwards Academy. He had a special interest in the welfare of the Church in Tennessee. He attended the commencement exercises of Union Biblical Seminary at Dayton, Ohio, and then went to Roanoke, Indiana, where the missionary board met. Thence he went to Harrisburg, Pennsylvania, where he spent several days, giving an earnest talk at the prayer-meeting of Memorial Church. He then filled appointments



in quick succession at Sinking Springs, Reading, Myerstown, Lebanon and Annville. At Annville he attended the commencement exercises of Lebanon Valley College. He afterward preached at Mount Joy, Mountville, Lancaster, York Haven, Mount Wolf, and re-opened St. Paul's Church near Mount Wolf. His last sermon—the last for this line of appointments and the last for his life—was preached June 27th at the dedication of a church near Parkton, Maryland. He arrived at home June 29th, after an absence of nearly three months. Above his expenses he received in remuneration sixty dollars. The General Conference had asked those receiving the benefits of his services to give him suitable remuneration. His eagerness to be in the work, however, was not to be restrained by temporal considerations. After his return from this trip he wrote to a friend, calling him his bishop, and gave a full report of this his last itinerant work. He concluded his report as follows: "I am somewhat weary, but in good health and spirits. The Master has called me to work, and with the strength that he gives me, I am willing to work. I feel more and more every day that my time for working will soon be past. Pray for me that

. . . 'with my latest breath  
I may but gasp my Savior's name,  
Preach him to all and cry in death  
Behold, behold the Lamb.'"

He was anxious to work, but traveling was becoming specially wearisome to him. Being left without a special work, he was much perplexed as to what and how much he should undertake to do. He was now asked to take charge of George Street Church in Baltimore, and signified his acceptance. He was very anxious that the United Brethren Church begin a work in Washington City, and would have willingly entered upon labor there. Beginning with the last of July, he had consented to fill a number of appointments in Pennsylvania, including a church dedication, and to assist at a number of camp-meetings. When urged to limit the amount of his labor he said, "I will make no rash promises." But alas, his enfeebled body had responded to the demands of his imperious and devoted spirit until it no longer had strength to respond. After July 8th he became disqualified for all work, although his hope that he might yet be able to labor for the Master did not desert him. Recovering somewhat, he was able to be about the house for a time. In August he was able to be taken to a health resort in the mountains, known as the

Lone Fountain, but returned after a week without having received the expected benefit.

It now became evident that the malady under which he was suffering was cancerous tumor of the stomach, a disease attended with great distress, and which finally, depriving the patient of all nourishment, leaves him to die by sheer exhaustion. He had already passed the limit at which the disease usually terminates in death. His constitution, notwithstanding his age, continued to resist the preying of disease, for yet months to come. Notwithstanding indications at times that the attack might pass off as had other attacks, every unfavorable alternation carried him lower, lower than he had yet been.

While in health, he had in his preaching, spoken in an intensely realistic way, of passing down into the cold valley of death and of entering upon the glories on the other side. His preaching was now put to the test in his own case. With both eyes open, conscious of all the weakness and distress that mortals pass through, he faced the dread monster Death, and his confidence remained unshaken. He was not exempted from the severest trials, but he was given grace to bear them. Without murmuring, and with constant faith in God, he bore all his sufferings and the suspense of his lingering disease. The whole

Church watched with anxious sympathy for every announcement as to his condition.

While lying sick, coming to understand that some difficulty existed between a brother minister of his own conference and himself, he wrote to him saying that he wished all differences adjusted "before he crossed the river." The brother visited him and both were rejoiced in the removal of the cloud that had rested upon their fellowship.

A presiding elder of the Methodist Episcopal Church, who visited him in November, wrote: "As I looked upon him, lying upon his bed, reduced to a shadow of his former self, and scarcely able to raise himself up at all, I thought of his vigorous, manly form when first I became acquainted with him and heard him preach nearly fifty years ago; but now how is the strong staff broken and the beautiful rod. Notwithstanding his extreme physical debility, his mind is remarkably clear and his confidence is strong in the Lord."

Immediately after this, Mr. John Dodds, of Dayton, Ohio, a bosom friend of the Bishop through nearly all of his public life, went to Churchville to visit him, and remained from Saturday to Monday evening. To Bishop Glossbrenner this visit was a source of boundless comfort. As he had strength, he spoke of the

conferences over which he had often presided, of brethren in all parts of the Church, and of the various institutions and general interests of the Church. These references were all with deepest tenderness, and often with weeping eyes. His love for the Church and desire for its peace and prosperity, always so sincerely felt, never shone out more touchingly than now. In this conversation he said that his work was done. He hoped that others would carry forward the work of the Church with increased success. He would have been glad to live to the next General Conference and see a favorable issue from the present crisis in the Church. He said "If I could preach again, just once more, I would preach Jesus; I would preach from his words to the disciples on the Sea of Galilee, 'It is I, be not afraid.'" He said, "My title is clear, not because I have preached the gospel, but alone through the love and mercy of our Lord Jesus Christ." After Mr. Dodds had bidden him good-bye, leaving him lying in his bed, quiet, but deeply affected, he started to leave the house. The family also stepped outside. Looking back, they saw the Bishop standing near the door, having gotten out of bed unassisted. With hand uplifted and with streaming eyes he said, "Brother Dodds, tell the brethren it is all right. My home is over there."

He continued to grow weaker until the morning of January 7, 1887, when he calmly fell asleep in Jesus. His last words were "My Savior." The last service in which he shared was a service of song and prayer in his own room a week before his death. At the time of his death he was seventy-four years, five months and thirteen days of age. He had been fifty-six years a minister and forty-two years a bishop. He had not lost a single year from the active work of the ministry. He had requested that arrangements for his funeral be simple and plain, and that brethren in the ministry bear his body to its last resting place. He also desired that some one who had been associated with him in the general work of the Church, Bishop Weaver if possible, preach his funeral sermon. In all these respects his desires were fulfilled.

The following from the pen of Dr. Hott, written in the chamber of death on the morning of January 11th, before the funeral services at the church, is too beautiful to be omitted:

On the casket, on a large, heavy silver plate, were these words:

"BLESSED ARE THE DEAD  
WHO DIE IN THE LORD."

The hands that have for fifty-six years been lifted up in pointing out to men the way of life, lie empty on the



breast. In the chamber about are the evidences of taste, love, his own peculiar life. Across the room against the wall hangs a life-size bust portrait of his companion, with whom he walked the way of life more than fifty years, upon which he so often looked during these months of suffering, and whose name he called when his feet were down far in the waters of the Jordan. On the door hangs the pouch containing the beautiful canes with which his latest tottering steps were stayed, gifts of friends. At the foot of the casket is his rich library, from which he was long accustomed to draw help in his great work. Everywhere are the evidences of his own peculiar life and love and labor. But in the midst of it all he is asleep, blessed sleep, asleep in Jesus. He is dressed in a plain clerical black suit, such as he wore in the pulpit, with a white tie upon his neck. His eyes are deeply sunken under his great brow, and over them hang those heavy black eyebrows, the like of which are seldom seen. His broad, smooth brow is as natural as life, and his thin, gray, silken hair upon his round, well-formed head seems the picture of life. His lips, just a little parted, retain their splendid mold, and look as if they were about to speak. His entire face, except the wasted thinness, wears its smooth, calm mold of beauty. In his countenance there are no traces of sorrow or anguish, or of bodily suffering. The appearance is pleasant and welcoming as life. The features and countenance are those of trust and hope.

The sermon of Bishop Weaver was a just and fitting tribute to his departed associate. At times he was almost unable to proceed on account of the tender and strong emotions that filled his

own heart. The body of Bishop Glossbrenner was laid to rest beside that of his wife in the union cemetery near Churchville. Here in the little cemetery by the roadside, overlooking the romantic scenery that had charmed his heart in youth and afforded him solace in age, in this spot which he had assisted in planning and where he desired his ashes to rest, his body was tenderly placed, awaiting the resurrection of the just.

This chapter will be concluded with a review and a more connected description of the life and character of Bishop Glossbrenner. In his case an evenness that seemed to exclude all striking characteristics was itself the most distinguishing characteristic. His real greatness was concealed under the mask of his modest nature and perfect self-control. He was even, balanced, and mature in knowledge of self. His best efforts included the harmonious and full exercise of all the powers of mind and heart. Within his pliant glove there were sinews of iron. His determination, while not demonstrative, was perfect in calculation and persistent in execution.

In traveling almost constantly on the cars, through so many years, he never but once missed a train. When the time came for him to leave for his work, no considerations could divert or delay him. With him gentleness often accom-

plished what a display of force would have been unable to achieve. He was cheerful without lightness, and easy without familiarity. He bore meekly popularity unsought. Until late in his life he never repeated compliments bestowed upon him. The apprehension of failing powers toward the last caused him to take greater notice of the estimates of others. In a certain manner, he always cared for the esteem and good will of others. He was not one of those who affect to despise public sentiment and at the same time demand that this same public sentiment shall praise them for their audacity. With the true sentiments of a gentleman he claimed respect for himself, and as freely responded to the claims and feelings of others. He did not possess a few thoughts or cherish a few sentiments at extremes, with a barren waste between; neither did his mind and heart occupy a solitary middle point, with wastes to the right and left.

In his secular affairs he was cautious and careful. He received property to the amount of several thousand dollars from his wife's father. This, together with the provident management of his faithful wife, gave him a freedom to engage in the work of the ministry that he would not otherwise have had. It was necessary, however, that he add his planning and effort that he might

respectably rear and educate his children, and prudently provide for wants that might confront him. He was hospitable at his home and charitable toward the needy. He early made himself and one of his daughters life directors of the missionary society. He gave to church interests here and there. It was the opinion of some that he was worth from fifty to sixty thousand dollars, and that he therefore should have given more freely to the various calls that came to him. Referring to a request for a donation of one thousand dollars to one of the interests of the Church, he said that he had already given one hundred and seventy-five dollars in money and two hundred dollars in subscription to that interest, and could do no more at that time. His property was mostly in land, which yielded small returns. His resources were further lessened by interest that he must meet on borrowed money. At his death he left an estate valued at about ten thousand dollars outside of insurance that he carried on his life. A part of this came into his hands after he ceased to receive salary from the Church, and all of this and more was properly to be set down to the amount received through the family of Mrs. Glossbrenner. The first year that he served as bishop he received thirty-six dollars above his traveling expenses. Before the war he

was simply entitled to from two hundred to three hundred dollars per year. After the war he received from seven hundred and fifty to one thousand dollars per year, with an increase to fifteen hundred dollars per year for the last term that he served a regular district. Bishop Glossbrenner never complained of the amount of his salary, even when it was the most meager, and when it became somewhat more adequate, it was gratefully acknowledged. Writing in 1884, he said: "Sometimes we hear ministers boasting of what they have done for the church. I have nothing to boast of in that direction, but would rather thank God for what the church has done for me."

In his social relations he was sincere, devoted, welcoming and reciprocating the warmest friendship. He could not, however, simulate respect and confidence that were not felt, and his caution naturally limited his closest friendship to a restricted circle.

His character as a Christian rested upon his unreserved acceptance of the divine authority of Christianity, and a life hid with Christ in God. A freshness, a living trust in God in ordinary as well as in unusual circumstances, and habitual devotion characterized his religious life. His prayers in his family, and when a guest among

friends, as well as in the public congregation, were models of tenderness and appropriateness. Repentance toward God for all sin, trust in him for all grace, and the claiming of the exalted privilege of Christian assurance through the witness of the Spirit—the crowning facts in all evangelical experience—were most conspicuous in his life and work.

His pre-eminent success as a minister was largely due to his unvarying devotion to his work. Herein, perhaps, lies the chief value of his life as an example to young ministers. Having satisfied himself as to his duty, his course was from that moment settled. When hardships or unpleasant duties confronted him, he did not go back over the question of his call to the ministry and canvass again the reasons for his particular direction in life. He did not rely for success upon supposed genius or upon favor. What the world most needs is an inspiring model to men of a “sound mind, a pure heart and ordinary gifts and attainments.”

Bishop Glossbrenner will be remembered chiefly as a preacher of the gospel. With him sympathy for the truth and sympathy for men stood in fair proportion to each other. The former was sufficiently strong to make him a student, and to impel him in his general prepara-



tion, especially in causing him to lay up in his mind a rich store of scripture truth. The latter predominated in the direct preparation of his sermons. He sought to bring from his text and subject what would meet the wants of his hearers. There are three kinds of unity--the logical, unity from the standpoint of a leading idea; the emotional, that attained through the government of a master emotion; and lastly, the unity effected by the organizing power of a particular purpose. If these are combined, as far as in particular cases they admit of combination, they give us the ideal structure of a sermon. We then have fidelity to subject matter, a predominant sentiment, and an energy brought to bear upon the will. Bishop Glossbrenner's sermons always evinced unity in one or more of these forms. He preached doctrinally—not the obscure doctrines, but the great evangelical truths of the Christian system. He generally made out from three to five general divisions, often with a number of subdivisions under each. But notwithstanding the minuteness of his subdivisions, he swept on through his subject without the least check to the current of emotion at first excited. His applications, which generally accompanied, were the natural outgrowth of his entire treatment. There was a just balance and a proper reciprocal help be-

tween his head and his heart. While he often wept in his preaching, it was when the thoughts that filled all minds put others into the same mood with himself. His language was the simple, natural expression of his thought, and his action, always graceful and appropriate, was an unconscious enforcement of his message. It was the rarest thing for him to recall a word or to change a sentence that he had begun. He had the enviable ability of giving to the most elaborate preparation the character of spontaneous utterance. His preaching was attended by marked unction. Seldom was this indefinable, persuading, conquering, and consoling power absent. Most persons, in giving the peculiarity of his preaching, would name at once his large and apt use of scripture. Every point must be enforced by scripture, not any passage that seemed to have a bearing, but the passages most appropriate and forcible. This feature constituted much of the beauty as well as the force of his preaching. In his preaching there was no extravagance, no sensationalism, no display of ingenuity. He rarely introduced anecdotes by way of illustration. He approved their use by others when judiciously introduced, but the use of them by himself was not harmonious with his disposition or style of preaching. He never

sacrificed the dignity of the pulpit, or trampled upon the proper decorum of a Christian minister.

It is not too much to say that he was recognized by persons of all degrees of culture as one of the grandest preachers of the gospel that our land has produced. Once having preached a dedicatory sermon, a number of ministers of other churches being present, a very clerical and able Episcopal minister became so excited over the grand scriptural sermon of Bishop Glossbrenner that he rushed up to the pastor of the United Brethren congregation saying, "It is wonderful, wonderful indeed. Never has there been such preaching since the days of St. Paul. That man ought to be set up somewhere as a model for all other preachers to copy." Said a layman well qualified to judge: "I have heard, during my frequent visits to New York and Philadelphia, the most distinguished preachers this country can boast of, but Bishop Glossbrenner stood pre-eminently above them all, in my opinion, as a plain, inspiring, eloquent, and spiritual gospel preacher."

He delivered, especially in later years, the same sermons many times, and frequently before the same audiences. His sermons, however, were always fresh, often improving in interest with repetition. The secret of this freshness was

doubtless in this that he knew how to take subjects that had divinity in them. He did not build his sermons on conceits. The same springs would always yield refreshing to his own soul, and thus to the souls of those that heard. It would be perilous to most preachers to attempt to draw from some of the texts that furnished the basis for his most noted sermons. They call for too much knowledge of the deep things of God, too much of the wine of the kingdom, and too great a familiarity with the speech of Canaan, for the ordinary preacher to make them the basis for a sermon.

He spoke from the standpoint of one already grounded in the Christian faith, and rarely laid his premises in the requirements of the worldly understanding. He was like a Matthew declaring to the Jews that their long looked-for Messiah had come; or like a John revealing to Christians the mysteries of the inner life and the glories of the saints' inheritance. What is most surprising, though it ought not to be so, is that from this exalted position he reached also most successfully the mind and the heart of the worldly and unbelieving. For this world, next to an experience in the heart, he preached the duty and the joy of Christian fellowship, and for the world to come, the climax of his description, was reached in the

portrayal of the church militant gathered into the presence of its divine Head.

While he delighted in large audiences and important occasions, he was successful much beyond the ordinary before a small audience. The summer before the death of Mrs. Glossbrenner, he with Mrs. Glossbrenner spent some time at Stribbling Springs, not far from his home. He preached a number of times in the parlor of that health resort, to the great delight of the proprietor and his guests. His preaching carried an agreeable surprise to both those who were accustomed to hear the usual preaching of the day, and to those who rarely listened to sermons. He preached the gospel, depending on the savor of the gospel to interest, rather than on outside elements or attendant adornment. He preached Christ as the universal Savior and the supreme attraction.

Bishop Glossbrenner never with pleasure devoted himself to writing. He wrote for the press only when occasion required. In his private letters he rarely went beyond the matter in hand. Later in life, when it became necessary for him in his preaching to depend more on manuscript, he wrote out in full or in large part a number of sermons. In speaking from manuscript, while hampered somewhat, he yet spoke with great

effectiveness, especially for one whose earlier efforts were confined to extemporaneous delivery.

Barring the aristocratic arrogance and narrowness which in the minds of many are associated with the episcopal office, Bishop Glossbrenner was every inch a bishop. There was much of the churchman in him. He had clear ideas, strong convictions, and noble feelings with respect to the church general. At the same time he discerned in the particular church to which he belonged, his relations, opportunities, and obligations as toward the general church of Christ. One who knew well the deep, permanent feelings of his life, has said that when he sung his favorite lines beginning, "I love thy church, O God," he sung with the full conviction that they applied to his own particular church, and through the same to the church general. He often emphasized the importance of keeping to the old landmarks, meaning the preaching of the gospel in its simplicity, insistence on a genuine experience, and simplicity in worship. In doctrine he was thoroughly Arminian, being thus in hearty accord with his church. He was once asked by a minister of a Calvinistic church what the United Brethren believe. He answered "We believe what you preach." While he did not attach as much importance to outward elements as do some, he



yet had a clear conception of the genius and importance of the visible, organized church. He approached the subject, however, from the side of the inward, spiritual kingdom. He expected the conquest of the world, the triumph of sound doctrine, the ennoblement of character, and exemplary life, primarily and most effectually through evangelical truth and an evangelical experience. He had also the instinct of law and government. In modifying polity or discipline he took an intermediate course. One who served with him on the board of bishops said of him: "The conservative tendencies of his nature would not allow him to be the first to embrace the new, nor would his sound, manly judgment suffer him to be the last to forsake the old. He cannot be catalogued with those who believe that all wisdom belongs to the past."

As an administrator of law, he was wise and efficient. He was well acquainted with the discipline of the Church and with general ecclesiastical usage. As a presiding officer it would be difficult indeed to find his superior. He always gave close attention to what was before the house, and knew what its position was. He never became confused or impatient. He sought to be fair and impartial. He started out from a few well known principles, which he kept steadily in

view. He attended strictly to his own duties, and allowed the conference as a body, and the individual members to do their part. While never indifferent to the effect of proposed measures, he usually suppressed his own preference till the conference had given its decision, and often then, in a few earnest and well chosen words, he advised as to the prudent execution of the purpose of the conference. Under his presidency the dignity of the body over which he presided was never allowed to suffer.

When requested by conferences to administer a reprimand, he scored to the line, but by loving admonition showed that the purpose was to secure amendment and not to inflict pain.

His decisions were given with great promptness and rendered in the most concise and transparent language. They went right to the point at issue. He never repeated his statements, or undertook to argue. Once after giving a decision that was not exactly to the mind of Rev. John Bright, whom he always esteemed, the latter said, "Well, I will not argue with the Bishop." The Bishop replied, "I certainly will not argue with you." At one time a minister who had been guilty of a gross offense, persisted in an effort to obstruct the action of the conference. The Bishop said to him with emphasis, "Sit down." Some one at

once moved the expulsion of the offender. The motion was put and carried. The Bishop then addressing him said, "The Church opened wide its door to receive you; it now opens wide its door to let you go out. Go!" The ground of his success as a presiding officer was doubtless, to a great extent, his perfect self-control. He never abused his authority or used it beyond what was necessary. His course thus disarmed personal hostility. His authority was preëminently that of right, and love, and gentleness. He expected proper order and was firm in his positions, and carried a reserve of resource which it was the height of temerity to attempt to withstand.

That Bishop Glossbrenner had no faults, or that he had no equals in particular gifts and graces, is by no means asserted. He was human. He was far from claiming infallibility for himself. But taken all in all,—his equanimity of temper, his rich gifts harmoniously blending, his persistence in a well defined course, his character as a man and a Christian, his eminence as a preacher of the cross and as a bishop in the church of Christ—his like has not appeared in the history of the Christian denominations of our country. Well may the church of the United Brethren in Christ, with whose lot he cast his fortunes, and whose good he continually sought,

cherish his memory, imitate his spirit, and zealously promote the work to which he devoted his life. While he lived there was no fixed limit to his own growth and advancement. His faith, his hope, and the sweetness of his spirit grew even more rapidly and manifested themselves even more fully, as his years grew few. In his work he planted for the present and the future alike, and imposed no barriers to the best possibilities that the ages might reveal.

This attempt to portray the life and work of the noble, the unwearied, the sainted Bishop Glossbrenner, may fittingly be concluded in the following language of an honored colleague on the board of bishops, who confessed to seeing everywhere the impress that he had left upon the Church: "In his work he was like one depositing the life germs of the great forest, and not tarrying for their development. His work consisted in depositing germs of the Christian life in the hearts of men and in society, and so shaping the current of thought in his own church as to supply the conditions of an almost endless development. Some men's work seems to be finished and to cease when the hand that wrought it is palsied in death. Not so with Bishop Glossbrenner's work; his is a living something that will develop with the ages."



## APPENDIX.

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### SERMONS AND SKETCHES.

The Love of Christ—I Magnify Mine Office—Disputations—  
Sowing Beside All Waters—The Open Door—Pray for the  
Peace of Jerusalem—The Church—Look Upon Zion.

MANY persons who have listened to the sermons of Bishop Glossbrenner, and others who have not had that pleasure will be glad to have placed within their reach some of his sermons and sketches. Some of the sermons are considerably abridged, and none of them have the fuller amplification which attended his impassioned delivery. In some cases the sermons are preserved only in the abridged or unexpanded form.

### SERMONS.

#### THE LOVE OF CHRIST.

“That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that



ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Ephesians 3: 16-20.

EVERY heart should overflow with gratitude to Christ that a way was opened for men to speak to God. It is now the duty and privilege of men to pray. We are taught to do so by the examples in the Old Testament. God, after recounting what the people needed, said, "For all these things will I be inquired of." Christ said, "Seek and ye shall find, ask and it shall be given you." Paul said that men should pray everywhere, lifting up holy hands. This duty is so clear that we arrive at the following conclusion:

It is impossible for men to be saved unless they pray. They cannot be regenerated without prayer. They cannot maintain their holy relation to God without prayer and watchfulness. It is also our duty to pray for others as well as ourselves. Many are ready to admonish, but slow to pray for their erring brethren. Paul has left us an example in this. He not only labored for their conversion, but constantly bore them to a throne of grace, that they might stand fast in the faith. This we see in the prayer before us. This is one of the most spiritual prayers ever offered to a throne of grace. It certainly encourages us to ask most largely of our heavenly Father.

I. The first great cardinal blessing asked for by

the apostle was strength. As Christians we need nothing so much as this. We are so weak that we can do nothing without divine strength. Strength is important. Physical and intellectual strength may be increased by proper use. Man may be a giant in these regards, but without spiritual strength he will be a very weak man. The apostle refers here undoubtedly to divine strength, because he speaks of the strength of the inner man, and of the Spirit of God as the agent by which this strength was to be communicated. Christians may become stronger in the Lord every day. The prophet declares that "they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not weary, and they shall walk and not faint." The church needs more divine strength to-day. It may be secured by calling on the name of the Lord.

It is true, however, that many professors become weaker every year, and eventually become entirely shorn of all their strength. Have you as much strength as when first converted? This you can determine by the fact that temptations that you overcame then, overcome you now. It is seen in your lack of courage to perform your religious duties as promptly now as then. Then you could stand up in church and out of it and declare what God had done for you; now you are afraid or ashamed to open your mouth for God. Then you had power to mount up as on eagle's wings; now you are struggling along in the lowland. Then you

could make the world your servant; now the world makes you its servant. In view of these things the apostle might well pray as he did. The Bible shows where saints were strengthened. See Daniel in his great trial. See the Hebrew children in the fiery furnace. Hear the apostle when commanded to desist from preaching Christ, say, "We ought to obey God rather than men." Hear Paul exclaim in the midst of his suffering, "None of these things move me." Why? Because God gave them strength according to their desires and needs.

2. Another important blessing prayed for by the apostle was, that Christ might dwell in their hearts by faith. Many think it mysterious that Christ should dwell in the heart. It is a mystery, to be sure, but we rejoice that it is a reality. The apostle says, "Christ in you, the hope of glory." Trifle with it or repudiate it, but know, oh man, that Christ dwells in the hearts of his people by faith. What are all your forms and ceremonies worth without an indwelling Christ? Living, saving faith lays hold of Christ and brings him into the heart. The devil as a strong man keeps the palace, but Christ, through our faith, drives him out and takes up his abode there. Christ dwelling in the heart brings peace and joy. With all your knowledge of theology you may not with that alone be able to resist infidelity, but with an indwelling Christ you may accomplish it.

3. The third great blessing prayed for was, to

"be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ." There is too much lingering about the shore; launch out, there is deeper water before you.

(1.) Its length. Can you find the beginning of God's love? Look into your own heart; there you will find a beginning; then go back. Think of your good father and mother; of primitive Christians; of the apostles; of the prophetic age; of the patriarchal age; back to the first great promise; yet back in your mind, and you will find Jesus in the bosom of the Father before the world began. But follow his love the other way. Start again with your heart. You found his love when sin rolled from your burdened heart. Amid your trials, temptations, griefs, and woes, Jesus has stood by you and strengthened you. He brought you out of every trial as gold from the crucible. Go on till death, then Jesus takes you through the valley of the shadow of death. Follow on till your soul reaches the home of the blest; there Jesus will gird himself and lead you to green pastures of eternal joy.

"When you've been there ten thousand years  
Bright, shining as the sun;  
You'll have no less days to sing God's praise,  
Than when you first begun."

God's love is like himself. "It is from everlasting to everlasting."

(2.) Its breadth. How broad is its redeeming influence! It reaches every man. Broad as the world! Because of this I can say,

"Come, sinner, to the gospel feast,  
Let every soul be Jesus' guest."

I can proclaim everywhere that "whosoever shall call upon the name of the Lord shall be saved." "Ho! every one that thirsteth, come ye to the waters." "Whosoever will, let him take the water of life freely." You can go where no Bible or preached gospel has reached, but you cannot get beyond the reach of the redeeming influence of the love of God. It spreads over immortality. Heaven is made up of the love of God.

(3.) Its depth. You may see it in the redemption of your soul and mine from the ruin into which we had fallen. We were deep down in the horrible pit; his great unbounded love reached down and lifted us up, and placed us upon the rock of eternal ages. It lifts the drunkard from the gutter, the thief and the murderer from their wretchedness and guilt. Aye, it reaches the worst of sinners.

(4.) Its height. It raises us up from degradation most deep and fearful, to a life of happiness and peace on earth, and to a glorious heaven of ineffable love and glory beyond the earth.

4. The fourth great blessing the apostle prayed for was a knowledge of his love. It is important to know his love in the heart. If you do, you will

consecrate your life, your all to his service. No sacrifice will be too great for you to make that you may honor and glorify him. You will not forsake his house. You will keep the world under your feet. Christ will be "all in all" to you. At home or abroad, on land or on sea, among friends or foes, you will never forget the love of God that saved you, that redeemed you, that keeps you.

May his love ever dwell richly in your hearts through faith in our Lord Jesus Christ. Amen.

#### THE MINISTERIAL OFFICE.

"I magnify mine office." ROMANS II:13.

THE faithful minister of Christ will never be found speaking of himself in the language of ostentation or self-importance. Those who have been most distinguished for their zeal and usefulness in the Christian church have had the most humble views of themselves, as is evident from their expressions in regard to their felt unworthiness to fill so distinguished an office as that of a minister of Christ. Especially was this the case with the apostle. Distinguished as he was by his transcendent talents, his literary attainments, his ardent piety, his labors, privations and sufferings, and by his unparalleled success in preaching the gospel, yet he esteems himself less than the least of all saints, not worthy to be called an apostle. Under a deep sense of his own unworthiness, he was overwhelmed with the condescension of God in putting him in



the ministry. And it was in view of the dignity and importance of the office to which he was called that he uttered the language of the text, "I magnify mine office." I glory in it, I esteem it my highest honor. However others may despise, or hate, or account the preaching of the cross as "foolishness," he was not ashamed of it, but gloried in the blessed employment.

I. Permit me, my brethren, to call your attention to the importance and dignity of the ministerial office. I am aware, however, that for us to speak of the dignity of the office may excite a smile among those who can see no dignity in any office or situation that is not connected with the pomp and glitter of outward appearance. Independent of every other consideration, that office cannot be mean that has been instituted to proclaim the plan of redemption which had its origin in the divine mind; for nothing short of infinite wisdom, such wisdom as God alone possesses, could have devised such a plan of salvation as that revealed in the gospel. In which plan all the attributes of the Deity harmonize, and God can be just and the justifier of all who believe. To make known to a rebellious world this divine plan of reconciliation, is a work of dignity and importance. That office cannot be mean that the Son of God condescended to bear, for the word which we preach "first began to be spoken by the Lord," and while he sojourned upon earth, he was chiefly employed in the work to

which you are called. That office cannot be mean, whose end is the recovery of man to his original purity and happiness.

1. The dignity and importance of the office will appear from the several names and titles, by which it is designated in the word of God. Those who bear the sacred office are called ministers, because they are the servants of God and the church; and pastors, because they are called to perform the pastoral or shepherd's office. Christ says to them, Feed my lambs, feed my sheep. They are called bishops as having oversight. They are styled ambassadors, because they are the representatives of the King of heaven, authorized to negotiate between rebels and their offended Sovereign "and in Christ's stead" to propose to their fellow-sinners a treaty of peace, written with his own hand and sealed with his own blood. They are called stewards of the mysteries of God, because intrusted with the keys of knowledge and discipline, and authorized to dispense divine ordinances, and to bring out of their treasures, things new and old. They are called watchmen on the walls of Zion, because they are to sound the alarm of danger and to watch for souls, as they that must give account. They are spoken of as angels of the churches, because they bear the messages of the living God to dying men. O, how important is this relation! How unspeakable the honor of such an office! The honor of this office, however, is not that of the world. It is not

such as worldly men either covet or appreciate. It consists not in external pomp, or splendor, or wealth; not in dignities and titles derived from an unhallowed alliance with secular power; nor shining in the circles of fashion, nor in filling uppermost seats, nor receiving greetings in the market, nor in being called Rabbi. No, the honor of the faithful minister is of a higher and nobler kind. It consists in bearing a resemblance to his divine Master who went about doing good. The jewels which shall decorate his crown are souls saved by his instrumentality, who shall shine as stars in his crown when all earthly honors shall have vanished forever.

2. The importance of the ministerial office is manifest from its powerful influence on all the best interests of man for time and eternity. An enlightened, pious, and devoted ministry such as the gospel requires, always has had and always must have the happiest influence on human society. Look at the world around, and you will find society elevated or degraded according to the ministers of religion. "Like priests like people" is a proverbial saying founded on a just observation of facts. What nations are most distinguished for civilization, intelligence, and refinement, for domestic virtue and social order, and every improvement adapted to promote the happiness of man? Where is knowledge most generally diffused? Where do schools, academies and colleges most flourish? Where are the liberties and the rights of man best understood

and maintained? Precisely in those nations and communities where the people have been blessed with the labors of a faithful ministry; the effect has been such as might be expected from a general diffusion of the pure principles of the gospel. Look at Scotland, England, and the United States, the land of the Pilgrims, as contrasted with pagan nations, and with nations nominally Christian but destitute of an enlightened, faithful ministry, where ignorance is the mother of devotion, and you will readily see the importance of the ministerial office.

3. But it is principally from its influence on the spiritual and eternal welfare of mankind, that the gospel ministry derives its importance. It has "pleased God by the foolishness of preaching, to save them that believe." The glory of God in the salvation of souls, is the great, the supreme object of the sacred office. And who can compute the worth of the soul? Endless in its existence, boundless in its capacity of improvement, destined to ceaseless progression in happiness or woe. Surely the redemption of the soul is precious. For this the Son of God came down from Heaven, and expired on the cross. We are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. But this redemption will avail only to them that believe. And how can men believe on him of whom they have not heard, "and how shall they hear without a preacher"? However useful and indispensable other instrumen-

talities may be, the living teacher must necessarily accompany them, to give energy and action and direction to the whole. The employment of the faithful minister is one of the most delightful and interesting in which we can be employed. It is adapted to call forth into vigorous action all our intellectual powers, to exercise every grace and virtue and generous affection of the heart. Amidst all the difficulties, toils, privations, and sorrows which attend, there are pleasures which the world cannot give or take away. When God is pleased to bless the labors of a faithful minister—to pour out his spirit, and accompany his word with almighty power, with what intense interest does he witness a “shaking among the dry bones;” stubborn sinners pierced to the heart with the arrows of conviction, crying “What must we do to be saved?” anxious crowds thronging the way to Zion, “weeping as they go;” and with what thrilling delight does he share the joy of angels over one sinner that repenteth. How intense is his joy when he directs the trembling penitent to the world’s Redeemer, and points out to him the ability of Christ to save, and when the penitent looks, believes, and is saved, and with a countenance expressive of joy unspeakable, and full of glory, exclaims:

“My God is reconciled,  
His pardoning voice I hear,  
He owns me for his child,  
I can no longer fear.”

At such a time how does the heart of the faithful minister leap for joy, and how thankful to God he is that he was ever thought worthy of being placed in the ministry.

II. We are now to consider the corresponding qualifications and duties of the minister of the gospel.

1. Native talent. This I mention first because it is fundamental. Without it you can never, by any process, become strong men. Neither education nor grace supplies constitutional defects. A man may have the requisite piety, and he may have been favored with the best facilities for extended culture, and yet not possess the kind or measure of native talent appropriate to a work so formidable and responsible as that of the ministry.

2. He should be a man of practical good sense. Everyone is acquainted with ministers of talent, intelligence, and piety, whose influence is feeble and who can never accomplish much for Zion, because of a deficiency of that indefinable, yet invaluable quality, denominated common sense—an element of character that is not quite as common as its name imports. Nothing is a substitute for it, or can make up for its absence. Where it is wanting, respect and confidence are wanting, and the man's influence is almost a nullity. Experience has taught the church some lessons upon this subject, which it is undesirable should be repeated, and the question, "Has he good sense?" should be propounded re-



specting every candidate for the ministry. Has he practical wisdom? Is he careful, circumspect, judicious? Is he one whose footsteps may safely be trodden by his successors, and whose influence none may have occasion to deplore? The man who discards prudence as a superfluity, or discretion as an incumbrance, even under the pretence of being guided by the Spirit, is useful nowhere as a minister.

3. Extensive knowledge. Lord Bacon said, and so parrot-like have said a million others, "Knowledge is power." Trite as may be the expression yet how true is the sentiment. It is as true in morals as in physics, in religion as in philosophy, in the minister of Christ as in the artisan or the statesman. We would not prescribe the measure of the knowledge necessary, nor how or where it must be acquired, but we hesitate not to say that other things being equal, the more copious the intellectual acquirements of the minister, the greater the ability to do good. Talent to be useful must be cultivated; the mind must be trained and disciplined, and furnished with an appropriate fund of knowledge to be able to teach others.

It seems to be generally admitted that literary attainments are desirable if not absolutely necessary to a minister of the gospel. There is no branch of knowledge which may not be useful, and there is much that is indispensable. Studies apparently most remote from theology will afford much assist-

ance is solving difficulties in the sacred Scriptures, or in repelling the assaults of adversaries. He who would approve himself as a scribe richly furnished, and prepared to bring out of his treasures things new and old, must be, to the end of his life, a diligent, persevering student.

Paul himself, though a giant in intellect, brought up at the feet of Gamaliel, and well versed in the literature of his time, did not ease from study even in his old age. We find him when a prisoner at Rome nearly at the close of his life, sending for his books, but especially his parchments. The apostle's own practice again explains his rule to embrace the wide field of general study. His introduction of heathen aphorisms in the illustration or application of sacred truth, proves that he apprehended no necessary debasement of its purity from an intermixture of human learning. Stephen mentions it to the honor, not to the discredit of the Jewish law-giver, that he was learned in all the wisdom of the Egyptians. We are taught by St. Paul's epistles that we may avail ourselves of every human aid to spread the blessings of the gospel. All these human aids are valuable gifts of God and only cease to be blessings when they are abused. It is true that the gospel may be preached with great energy by ministers possessing very inconsiderable literary attainments. It sometimes happens that the most successful ministrations are conducted by men of very moderate acquirements, and indeed the

character of the gospel seems to require that in most cases (where the true doctrine is preached) it should give more honor to zeal and diligence than to genius and learning. But it is also true that God is pleased to make himself known by the use of cultured means, and when such means are used in subordination to his grace, he will honor the means. Let us then honor human learning. Every branch of knowledge which a good man possesses, he may apply to some useful purpose. If he possessed the knowledge of an archangel he might apply it all to the advantage of man and the glory of God. Many of us, my brethren, who in the early years of our ministry were deprived of a literary training, owe a mighty debt of gratitude to human learning for a translation of the Bible, which otherwise would have been to us a sealed book, a dead letter in an unknown tongue. Are we not indebted to the same source for the explanation of its difficulties, and for many powerful defenses of its authority, which enables us to meet with at least some degree of success the assaults of the enemies of the gospel, and to give an intelligent reason for the hope that is within us?

“Give attendance to reading,” “Study to show thyself approved unto God,” is the advice given by the apostle. To whom? To a novice, or a young man just converted? No, but to a convert of many years standing, who had been blessed from his childhood with an excellent spiritual education,

who was endowed with good natural talents and spiritual gifts, and favored with pre-eminent religious advantages under the apostle's personal tuition, and whose early elevation in the church showed a satisfactory improvement of his privileges. Such advice given to an elder under such circumstances, and in an age of inspiration, carries with it the weight of authority, and should serve as a rebuke for negligence under our comparative disadvantages.

Brethren, look out upon the fields of science and theology spread out before you for exploration and occupancy, and apply yourselves to the acquisition of all the knowledge you can attain to fit you for the great work of saving souls and building up the church of God. "But remember after all that the Bible should be considered your principal textbook, and should be carefully read and studied, that you may bring from its rich treasures the precious truths of life, and from its crystal fountains the waters of salvation, with which to irrigate and fertilize the heritage of the Lord." If there ever was a time when the ministers of the gospel should be like Apollos "mighty in the Scriptures," and thus be able to stand up in the defense of the plain, the pure and unadulterated doctrines of the Christian religion, it is now.

Infidelity is not dead, it is alive and active, but masked. It is no less hostile to the pure doctrines of the gospel now than heretofore, but has simply changed its mode of attack. It even subscribes to

the Christian scriptures, but puts an entirely new gloss upon them, and by philosophizing would make them teach another religion—a religion unknown to the apostles, the fathers, and church general. There is also latitudinarian liberalism which is in fact treason against the truth, which is characteristic of the present age. It is seen in this country, it is seen in Europe. It permeates our journalism, our politics, our theology. It is more dangerous and more mischievous than open infidelity. It smiles with fawning obsequiousness on all, and frowns on none but the man who contends earnestly “for the faith which was once delivered unto the saints.” In proportion as men recede from “sound doctrine,” they sap the very foundation of personal godliness, lower the tone of morality, and enfeeble the exercise of Christian benevolence. This liberalism, as it is called, is advocated by some of the most popular teachers of our day, encouraged by some of the most extensively circulated and popular journals of the country. A religion, therefore, must rise under these last touchings and finishings of art, where infidels may be received into the church without conversion, or where they may be converted with scarcely a perceptible change in doctrine, heart, or life; where the thoughtless, and the gay, and the beautiful, and the dissipated, may float together down the stream, to the sound of music, and drink the Lethean cup, and wake not till in perdition they are heard to

exclaim, "I am tormented in this flame." Brethren, "let the word of Christ dwell in you richly," for it is the "two edged word," the word of the living God, which being accompanied by the Holy Spirit can overcome the influences exerted by these open and secret enemies of the truth.

4. Another qualification is piety. For the lack of this, no talents, however brilliant or attractive, can compensate. It is expected that he who would engage in the holy work of the ministry, be a Christian, that he have for himself and furnish to others the most satisfactory evidence of a spiritual union with the Savior. If serious doubts exist on this point, whether in his own mind or in the minds of others, his ability to do good will be essentially crippled. Let the man therefore who would be a minister, ask this question as the antecedent of every other inquiry—Am I a Christian? Without "the washing of regeneration and renewing of the Holy Ghost," how can the man discharge the great duties of the pastoral office? I speak not here of this great and essential change merely as a personal concern of the deepest interest, nor of the meanness and drudgery and wickedness of hypocritical services, nor of the dreadful condition of that man, who after preaching to others, shall himself be a castaway forever. I speak of it as a qualification for the ministerial office. Without this, how can he speak or act for God; how feel for the glory of Christ, or take a lively interest



in the salvation of souls? Can he be concerned for the salvation of others, who neglects his own? How difficult as well as dreadful to preach an unknown Savior! He may study and understand the doctrines of religion as a theory. He may defend the truth against its adversaries. He may expound the Scriptures as a biblical critic. He may make a display in the pulpit "as one who has a pleasant voice, and can play well upon an instrument." But how can he preach with interest, truths which he does not practically believe, or urge motives he does not feel? How shall he direct the anxious, the inquiring soul? How feed the sheep and the lambs? How comfort others with the consolations whereof he is not himself comforted? Nor is it enough for a minister to be a man of piety; he ought to be a man of fervent piety—burning with zeal for his Master, "full of faith and of the Holy Ghost." The tone of piety in the church will usually accord with that of the minister. There cannot be a greater curse to the church and to society than a lifeless, ungodly ministry. Wherever it is found, a blighting and withering influence attends it.

How many and sad are the lessons taught us by the history of the church as to the great evils arising from an unconverted ministry. How sadly the Jewish church suffered from false prophets. It was an unconverted apostle that betrayed the Lord of glory. For how many years were the

boasted successors of the apostles the vilest of men. And how even now in Europe the lowest infidelity is decked in the robes of the ministry. In England, the merest worldlings, because second or subsequent sons of the gentry, are promoted to church benefices, and in our own country in communions regarded as evangelical, an unsanctified ministry often proves a curse to the people among whom they mingle. "Be ye clean that bear the vessels of the Lord." "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation." Be "ensamples to the flock," of which the Holy Ghost may make you overseers. Be patterns of good works. How important the caution of the apostle. Take heed to yourselves, to thyself, for how awful is it to appear as a minister without being a Christian. How difficult, how dreadful to preach an unknown Christ.

Baxter remarks, "Verily it is a dreadful calamity for the church to have unregenerate and inconsistent pastors; and to have men to become preachers before they become Christians, and to be sanctified by dedication at the altar as God's ministers before they are sanctified by hearty dedication to Christ as his disciples, and so to worship an unknown God, and to preach an unknown Christ, an unknown Spirit, an unknown holiness and communion with God, and a peace that is unknown and likely to be unknown forever. Surely he is likely to be a heartless preacher that has not the Christ and grace that

he preaches to others in his own heart." Remember you are ministers of a holy God. You hold in your hand a holy revelation. Give no offense in anything, that the ministry be not blamed. Abstain not only from that which is positively evil, but "from all appearance of evil." A minister should be as Cæsar wished his wife to be—above suspicion. This, my brethren, is an awfully important thought—that the minister for the want of experimental and practical holiness may lose his soul after all his labors. He may indeed occupy the place of a minister, and perhaps do some good in the world and yet be destitute of piety. God may restrain him from overt sins, his religious education and enlightened conscience, his habits of application, and his intellectual orthodoxy may accomplish something toward supplying deficiencies of imparted grace; his attainments as a scholar and his power over the minds of men as a teacher may render his work somewhat pleasant, while his pride of character, if he be a hypocrite, and his false hopes if he be a self-deluded man, may give buoyancy to his mind which shall induce him to fulfill his ministry to the last. Yet all the while he may live and die an ungodly man. His church may mourn over him when he sleeps in the dust, his fellow-laborers in the work of God may stand around his grave and say, Alas, my brother! and many an honest panegyric may be uttered in commendation of his literary attainments and his brilliancy as a pulpit

orator, while he himself is lifting his eyes in hell, being in torment. He has appeared in the presence of his Judge and uttered that last plea of a groundless hope, "Have I not prophesied in thy name?" but he has received the final answer, "Depart from me, I never knew you." If we should weep while we thus speak, perhaps there are those who would not sympathize with us. Yet who would not weep? O, is there one of all the race of Adam more to be pitied than such a minister? With all its dregs of woe, he must drain the bitter cup of agony, and taste all the bitterness of death. He perhaps saved others, himself he did not save. He who wept over Jerusalem, I am sure, were he on earth, would weep over such a man. Could angels weep, they would flood the pulpit of such a minister with tears. None, none but the veriest devils could be indifferent to such a doom. Yet there have been and are such ministers. O, that we might be more faithful to our own souls; that we might be more faithful to one another, love one another more, and pray for one another, lest we come to that place of torment. It is a sacred office which the ambassador of the cross holds; but there is nothing in it which will save from hell if we be destitute of experimental and practical piety.

III. The duties of the ministerial office.

1. To preach. For this you have been called, qualified, and sent forth. What should you preach? "Preach the word." God says, "Preach the preach-

ing I bid thee." Preach the unsearchable riches of Christ, not the husks of old speculations and arid dogmas; not the chaff of human philosophy, fluttering its brief hour amid the changing winds of opinion; not the debris of outward forms and vain superstitions, gathered from the dust of the dark ages; but the simple gospel of Christ, quickened by the breath of the Almighty, and lodged as a living power in throbbing human hearts. This is what each man "dead in trespasses and sins" needs. This is what the world, hoary with guilt, needs for its renovation. In the Bible there is knowledge for the head, experience for the heart, and a rule of practice for the life.

2. How preach the word? Preach faithfully, zealously, patiently, perseveringly, seriously, and affectionately.

My brethren, in conclusion, let me add that in order to be successful in your work, there must be the exercise of strong faith. Upon this principle, as an element of moral influence, the Savior, when teaching his disciples, constantly insisted, and he availed himself of every fitting occasion to summon it into lively exercise. If opportunity offered for the relief of suffering by miracle, he proposed to them the inquiry, "Believe ye that I am able to do this?" When the disciples failing in their attempts to expel a demon, asked him to explain the cause of their failure, he simply replied, "Because of your unbelief." And how strongly did he assure them of

the wonders they should perform if they only had faith like a grain of mustard seed. "All things are possible to him that believeth." He who believes anything can be done is generally the man to do it; for his faith calls forth his latent energies and enables him to achieve results which, without faith, would be impracticable. In all the camp of Saul there was not a veteran who could safely have encountered the champion of the Philistines, for not a man of the host had faith in God sufficient to brace up his courage and nerve his right arm for the conflict. Such faith was found only in the youthful shepherd, and as he believed, so he proceeded. His confidence lifted him above the fear of peril that made the sternest warriors quake, and called forth his inward energies to one sublime effort, and the headless trunk of his mighty antagonist soon lay stretched in the valley which had rung with his boastings. See the triumphs of faith as presented in the epistle to the Hebrews. Paul knew by what he had seen and felt that faith gives to the mind nerve, steadiness, and onward force. "This is the victory that overcometh the world, even our faith." A timid child in company with his father, as long as he feels the warm pressure of the paternal hand, will walk confidently through pathless forests or on the brink of a precipice. So the minister of Christ with simple reliance upon the promises of God, will press his way through difficulties and dangers most appalling, and will triumphantly ex-



claim, "I will fear no evil: for thou art with me." What could the first preachers of Christianity have accomplished without it? What but confidence in their Master's promise and presence could have given them such heroic boldness, such indomitable courage, such unfaltering perseverance, such power of endurance? Sustained by it they did and suffered what impostors could never have done or suffered. They were men that hazarded their lives for the name of the Lord Jesus. "Lo, I am with you alway, even unto the end of the world," was their unfailing support. This unfaltering faith in the divine promises made them strong, so that with great power gave they witness, and thrones trembled, idols were cast down, and truth and holiness were welcomed by liberated thousands. Faith is the link which connects the impotence of the creature with the omnipotence of Jehovah, so that the creature is encouraged to attempt the greatest things, even though conscious of personal inability to do the least things. Faith lays hold of a strong Christ, and lying low and looking high the minister declares, "When I am weak then am I strong." Thus allied to the mighty he is endued with power, and he can meet unmoved the shock of any trial. For as Archbishop Leighton says, the firmest thing in this world is a believing soul, and he can execute any service, however difficult. It is faith that enables him to say, "I can do all things through Christ who strengtheneth me."

‘O, for a faith that will not shrink,  
Though pressed by every foe,  
That will not tremble on the brink  
Of any earthly woe,  
That will not murmur nor complain  
Beneath the chastening rod,  
But in the hour of grief or pain  
Will lean upon its God.’

## DISPUTES AMONG CHRISTIANS.

[Preached by Bishop Glossbrenner before the General Conference convened at Dayton, Ohio, May 15, 1873.]

“What was it that ye disputed among yourselves?” Mark 9:33.

BRETHREN, members of the General Conference, representatives of the United Brethren in Christ: If we address you to-day with the same plainness of speech which we are accustomed to use when addressing the laity, we trust you will receive what we shall say as coming from one who has no other end in view but the glory of God and the peace and prosperity of that branch of God’s zion which we to-day represent.

The Apostle Paul speaks of easily besetting sin. What he refers to may be the sin of our constitution, the sin of our trade; that in which our worldly honor, secular profits, and sensual gratifications are most frequently felt and consulted. The minister of Christ is not an exception to the general rule; and we trust you will not be startled at the declaration that spiritual ambition is the besetting sin of the ministerial profession. It is not meant that the laity are free from the vice which we have designated

as especially besetting the ministry, for there are in many congregations laymen who are often more anxious for their own consequence than for the prosperity of the church; more proud of what they have done for the church than humble in view of their sins; more concerned for their own glory than for the glory of God. Nor do we mean to imply that the evangelical clergy of our day and land are worse than the clergy of other ages and of other climes, nor that they are inferior in holiness of heart and life to the people to whom they minister, for we seriously doubt whether there ever was in any age, on the whole, a body of ministers superior to the Protestant clergy of our country. Yet our proposition is true. The politician is exposed to one kind of temptation, the merchant to another, the man of leisure to a third, and the poor laborer has his grievous besetting sin. But the fearful temptation, the besetting sin of the ministerial profession, we believe is spiritual ambition.

The profession of a minister secures him to a considerable extent from the danger of many of the coarser and more animal sins. I know there are some terrible examples in every branch of the Christian church, which have made the lovers of Zion sick at heart, showing that the coarsest and vilest sins may for a time be covered by the mantle of hypocrisy in the ministry. But the disgust and anguish with which the grieved church expels them from her bosom shows that such sins are felt to be unnatural,

even monstrous. When such cases occur we shudder, and ask the question, Are these gross acts of immorality common among the ministry? Bitter tears fall from the eyes of God's children over a desecration so awful; and we almost feel as though the days of demoniacal possession had returned, and God had allowed Satan in triumph to plunge his victims in the festering sloughs of pollution. No, no; God is merciful. The ministry as a class have not so far fallen. These are not the besetting sins of the ministry. Such degradation only exists among the ministry, as a rule, in those lands where doctrine is first debased; where truth falls in the streets, and people and priests are sunk together in gross moral pollution; where darkness worse than Egyptian broods over the entire land, and every department of society bears witness that the "whole head is sick and the whole heart faint."

The minister in America occupies in many respects a sheltered position. He is girt around by a wholesome moral sentiment. The virtues of his predecessors and his contemporaries in office have created an impression that he ought to be a man of God in moral character, in exclusive devotion to the duties of his office, in purity, in zeal, in charity, in kindness. And we bless God that it is so. Yet, my brethren, it is true that he may be exempt from the terrible sins which would bring disgrace upon himself and sorrow to his brethren, and yet not be free from the sin

of spiritual ambition, and rush upon the avenues that are still open. No eye of man is upon the heart, no mind is privy to its secret musings. To rise in the church, to gain extensive influence, to control ecclesiastical judicatories, to attain high literary distinction, to become the center of admiring assemblies,—these are all within the minister's grasp without an action which perhaps would ever be known to be contrary to his Christian profession. The tempter may whisper, low at first and then louder, that talents such as he possesses are too much confined in obscurity. And in foolish and wicked musings like these he wastes the time his Savior has given him to work in, forgetting that he has placed him in an appropriate position, and will say, without the necessity of any writhings and struggles of vanity, when the time arrives, "Friend, come up higher."

"This propensity to spiritual ambition is strengthened by the minister's studies. All literature is full of it. Even Christian literature is full of it. You hear it in sermons. It lurks in commentaries. In all other literature it appears without measure and without stint." "The volumes that occupy those shelves in your study, and that look down upon you from day to day, till they have become your cherished friends and companions, venerable for their piety, instructive for their information, amusing for their wit, half worshiped for their lofty intellect, almost every one contains this poison ;

almost every one feeds your ambition and fosters your pride. Only one is entirely free—pure in proportion to its greatness, humbling in proportion to its unapproachable elevation—that is the Bible.” This sin, spiritual ambition, appears to have been the evil for which the Savior called his disciples to account.

I. That we must all expect to be called to an account by our divine Master.

1. We are all now professedly in the way, following Christ as our teacher, our example, our guide. Here we are upon trial; this is our probation; and it concerns us therefore that what we have to do we should do while in the way, and so do it that at the end we may be approved by the Master.

2. There will be a review of what occurs in the way, for “God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.” All will be produced as evidence for or against us.

3. The account must be given to our Lord Jesus, for we call him Master and Lord as the disciples did; and to him we are accountable as scholars and servants, how we spend our time. He is our judge, for “The Lord is our lawgiver,” and to him the Father hath committed all judgment. For “he will judge the world in righteousness by that man whom he hath ordained.”

Now this is a good reason—

1. Why we should judge ourselves and prove our own work, and see that our matters be right and good against that day.



2. It is a good reason why we should not judge one another, or be severe in our censures one of another. We thereby invade Christ's throne, for it is his prerogative to call his disciples to an account; and though he designed them to be one another's helpers, he never intended they should be one another's judges. "We shall all stand before the judgment seat of Christ," and therefore must not judge one another. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Each one of us must give an account of himself to God.

II. Among other things that we must give an account of is, what we have talked among ourselves. We are apt to make a light matter of this, as though words were too insignificant to be taken notice of by Him who is to be our judge, forgetting his saying, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Sometimes when we have talked at random what comes uppermost without regard to God or man, we think to turn it off with an excuse that it was but talk, and "words are but wind;" but we wretchedly mistake, and terribly cheat ourselves if that be true which our Savior said—and true undoubtedly it is—that not only for every profane and wicked word, for every false and spiteful word, but for "every idle word that men shall speak," they must give account in the day of judgment. Nay, and so shall their doom be according as they have talked while in the way.

Christ does take notice of our words ; and we should speak while here as his ministers, representing as we do a portion of his beloved Zion, as though we heard him saying to us as he said to the two disciples going to Emmaus, "What manner of communications are these that ye have one to another?" Should we not be very careful, my brethren, that our speech be always "with grace, seasoned with salt," that it may be "good to the use of edifying, that it may minister grace" to those who hear us? We should be careful that we do not say that which must be unsaid by repentance. What we talk among ourselves with the usual freedom of conversation, we do not expect to hear again, and we allow ourselves great liberty. Remember, there are tale-bearers and mischief-makers who take pleasure in revealing what you have said, and thus stir up strife and contention ; but whether it is thus called up by tale-bearers or not, it will not escape the cognizance or judgment of our Lord Jesus Christ. If we talk anything that is good among ourselves to the use of edifying, Christ takes notice of that, and we shall hear of it again to our comfort in that day when those who thus confess Christ before men shall be owned by him, before his Father and his holy angels. When those "that feared the Lord spoke often one to another" for their mutual comfort and encouragement to hold fast to their integrity in a time of general apostasy, the Lord hearkened and heard it,

and "a book of remembrance was written" for them, in which were entered all those pious conferences of them that "feared the Lord and that thought upon his name;" and the day will come when that book will be opened. There is not a good word coming from a good heart, and directed to a good end, but it is heard in secret and shall be rewarded openly, even though there may be those who now ridicule such a thought.

If we talk anything that is ill among ourselves; if "any evil communication" proceeds out of our mouths, calculated to corrupt the mind and manners of others, Christ observes that too, and will manifest his displeasure, and we shall hear of it again, either by the checks of our own consciences in order to our repentance, or at the day of "the revelation of the righteous judgment of God," when according to Enoch's prophecy, the Lord will come to reckon with sinners, not only for all their ungodly deeds, but for all their hard speeches. It will be asked sooner or later what you said in such a company, proudly, vainly, filthily; why you gave yourselves to foolish talking and jesting, when your words should have been "like apples of gold in pictures of silver;" what it was that you said in the general convocation of your ministerial brethren when you sat deliberately, sat magisterially, and spoke against your brother whose good name you should have protected. Think, my brethren, that a bird of the air may carry what you

have said to the ears of some who you hoped would never hear your uncharitable and unkind speech.

Let this consideration oblige us all to take heed to our ways, that we offend not with our tongue, and to keep our mouth as it were with a bridle, that we may say nothing but what we can bear to be told of again. And we have need to beg of God that by his grace he would set a watch before the door of our lips, a double watch upon the door of our hearts, out of which the mouth speaks, that nothing may proceed from them to his dishonor.

III. As our other discourses by the way will have to be accounted for, so especially will we be called to account for our disputes among ourselves. We are not to infer from the language of Christ that all disputation is sinful. Neither are we to infer that disputation always results in evil, or is unprofitable. The Savior himself declared that he was about his Father's business, when he had been in the temple, in the midst of the doctors, hearing them and asking them questions. The ministry of our Lord, in one sense, was a perpetual controversy. St. Paul's epistles are, most of them, controversial. The apostles came at truth by "much disputing" among themselves, (Acts 15:7), and they convinced both Jews and Gentiles by disputing with both. (Acts 17:17; 19:8.) There are disputes that are of use and are profitable, and should be encouraged, and for which we shall have no cause to

be ashamed when we shall be called to account by the Lord Jesus Christ.

If we dispute for the convincing of atheists and deists, and other enemies of our holy religion, or for the confirmation of those who were in danger of being led astray by their delusions; if we “earnestly contend for the faith which was once delivered unto the saints,” and with meekness and fear both instruct others that “oppose themselves,” and give a reason for our own hope that is in us; if we fairly and calmly discuss lesser matters between us and our brethren, that we may find out the truth, and have our mistakes rectified, or if we cannot thereby come to be of the same mind, that yet we may see that even those we differ from may have so much color of reason on their side as that they may still differ from us and yet not forfeit their reputation either for wisdom or piety; if we, with prudence and mildness, debate our cause with our brother himself, and go not forth hastily to strife; if we tell him his fault between us and him alone, before we tell it to the world or to the church, in order to a friendly accommodation,—these are disputes which will pass well in the account, when they come to be called over again.

Our disputes, however, are too often such that when we come to be asked about them, as the disciples were, we shall, like them, be ashamed and hold our peace, and be sorry to have them called up again; and have nothing to say in our own vindica-

tion, and, as it was with the Ephesian assembly, when we are called in question we can show no cause whereby we may justify ourselves. This will be the case :

1. When our disputes are conducted in a bad or unchristian temper. Let us keep the full possession and government of our own spirits, in all our disputes. Let us carefully suppress all inward tumults, whatever provocation may be given us. The liberty to dispute is not the liberty to reproach and persecute those who differ from us. Bigotry and persecution are not the children of light, but of darkness. Our very enemies, who are in a state of ignorance and error, demand our pity and prayers. And the one even who has injured us, we are commanded to forgive, and to "heap coals of fire on his head,"—not to consume him, but to melt him down into kindness and peace. As to different parties who profess the same religion, nothing can be more incompatible with the spirit of the gospel than to deal in invective and reproach. Yet alas! how much is it the case, that when others do not agree with us in everything we think, we feel at liberty to indulge in severity.

What was said of Salmasius may be said of some contracted, bigoted people: "They seem to have erected their throne on a heap of stones, that they may have them at hand to throw them at everyone that passes by." But is this the spirit of the gospel? What must we say of the



man who in his disputes is governed by a spirit so contrary to the spirit of our Master? Is he a follower of the Lamb? How is it, then, that he is so much like a lion? Does he profess to imbibe the meek and lowly spirit of Jesus? How is it, then, that he is as morose and fierce as a winter's day? Does he call himself sound in the faith, and yet trample on the law of love? My brethren, let the spirit of kindness be exhibited in all your disputations. And while men are no more made to feel alike than to look alike, still the minister should be "of good behavior,"—"no striker," "not a brawler." "He must have a good report of them who are without;" he must "be patient;" "in meekness instructing them that oppose themselves." There are times when he must without flinching contend for the faith; when he must call "damnable delusions" by their right names, and rebuke sharply the enemies of gospel morality; but he must speak the truth in love, in order to show that he is influenced by the spirit of Christ in all he says. "A bad temper is a bad thing anywhere, but it is especially out of place in the ministry. A minister that gets drunk with passion often does more harm than one who gets drunk with wine. A man of commanding talents with high passions and a malignant temper is no blessing to any people. He may be pious in a modified sense, so as to be saved by fire, but if a minister, he is a minister not of the spirit, but of the letter of our religion."

Sir Henry Wolton so disliked angry disputation, that he ordered the following inscription to be put on his monument :

“ Here lies the first author of this sentence—

The itch of disputation is the bane of the church;

Seek his name elsewhere.”

In the early days of the Reformation, when disputation ran high, Philip Melancthon being on his way to a conference at Spire, called to see his mother. This good woman asked him what she must believe amidst so much angry disputation, and repeated to him her prayers, which he found contained nothing superstitious. “Go on mother,” said he, “to believe and pray as you have done, and never trouble yourself about religious controversies.” It is said of this great and good man, that he longed for death for two reasons: 1. That he might enjoy the much-desired sight and presence of Christ and the heavenly church; and, 2. That he might be freed from the cruel and implacable discord of divines. Even Luther, who was no small controversialist and who did not always, as I think, exhibit the sweetest temper, used to pray in the following manner: “From a vainglorious doctor, a contentious pastor, and nice questions, the Lord deliver his church.” “The following little parable or story,” says Bishop Patrick, “I have somewhere met with out of Anselm: There were two men, says he, who, a little before the sun was up fell

into a very earnest dispute concerning that part of the heavens wherein that glorious body was to rise that day. In this controversy they suffered themselves to be so far engaged that at last they fell together by the ears, and ceased not their buffetings till they had beaten out each other's eyes; and so it came to pass that when, a little after, the sun did show his face, neither of these doughty champions could discern one jot." So it is often with angry disputants.

2. But our disputes are often such as we may be justly ashamed of, on account of the matter of them. What was it that we disputed among ourselves? Perhaps it was something above us, some secret thing that belongs to God, and which even angels desire in vain to look into; things which we did not and could not understand; things about which it was presumptuous for us to dispute. Perhaps it was something below us, not worth disputing about, especially with so much warmth and violence. Perhaps it was but a trifle, a mere strife of words, a thing of no value, as if we only wanted something to wrangle about; so inconsiderable a thing that, no matter how decided, the costs are much more than the damage. In the reflection, we may justly blush to think that we should make so much ado, so great a noise about nothing. Perhaps it was something foreign to us, that we were in no wise concerned in. Our Lord, after his resurrection, twice checked his disciples for vain curiosity, once in inquiring con-

cerning another's affairs, when Peter asked concerning John, "What shall this man do?" Christ answered him, "What is that to thee? follow thou me;" and at another time in inquiring concerning God's counsels: "It is not for you to know the times or the seasons."

A young minister once asked an aged divine whether a Roman Catholic could be saved. "You may be saved," said the aged minister, "without knowing that."

A certain one asked the Savior, "Lord, are there few that be saved?" Our Lord answered and said, "Strive to enter in at the strait gate."

Perhaps it was something indifferent, like the controversy among the primitive Christians concerning the observance of days, and making a distinction of meats, which the apostle himself does not undertake to decide, but leaves each side to proceed according to their own judgment, without imposing their practice upon the rest, since they might be of either mind and be accepted of God; only he forbids them to fall out about it, or to despise or judge one another.

If we would not be ashamed when we are called to account by our Lord, let us never lose the charity we ought to have for our brethren who may differ from us, nor violate the sacred law of love. Our Lord foresaw and foretold that the preaching of the gospel would occasion much division; that it would set men at variance, and be the subject of much dis-

pute; and therefore he thought it very requisite to bind the command of mutual love the more strongly upon his followers. Because there was danger lest love should be lost in these disputes, he makes it one of the fundamental laws of his kingdom. The "new commandment" was that we love one another. Love is the badge of his family, by which all men may know who are his disciples. See how true Christians love one another. Let us, therefore, in all our disputes keep ourselves under the commanding power and influence of holy love; for that victory is dearly bought which is obtained at the expense of Christian charity. Let us manifest proper regard for our opposers, and not trample upon any, nor set those "among the dogs of our flock," whom, for aught we know, Christ has set with the lambs of his. Let us never bring a "railing accusation" against any. Michael, the archangel, though he was sure he was in the right—and the glory of God was nearly concerned; and it was with the devil he contended—would not thus attack his adversary. The scourge of the tongue has driven more out of the temple than it ever drove into it. Let us always put the best construction on our brethren's words and actions that they will bear, not "digging up mischief" as evil men do, nor "rejoicing in iniquity," but "rejoicing in the truth," hoping the best as far as we can.

Let us not aggravate matters in variance, nor by strained innuendoes and misrepresentations make

either side worse than it is; for that is a method which may harden one side but can never convince the other, nor can it be used with any other design than to make the contending parties hate one another; and whose kingdom that serves the interests of, it is easy to say—not Christ's, I am sure. Let us not judge our brethren and decide upon their spiritual and eternal state and pronounce on them an anathema because they are not in everything of our mind, or cannot in every particular fall in with our measures. They who do so usurp a divine prerogative, take the "keys of hell and death" out of the hands of Christ, and show themselves to be as destitute of the fear of God as they are of love to their neighbor.

Let us often think of the account we must shortly render to our Master, of all our disputes with our fellow-servants by the way. Let us consider how our disputes will look at that day, and what our reflections will be upon them.

When the apostle asks, "Where is the disputer of this world?" "Perhaps," says the excellent Archbishop Tillotson, "he here intends to insinuate that the wrangling work of disputation hath place only in this world, and upon this earth, where there is only dust to be raised, but will have no place in the other, where all things will be clear and past dispute. And a good man would be loath to be taken out of this world reeking hot from a sharp contention with a perverse adversary, especially if that



adversary be a brother, and not a little out of countenance to find himself in this temper translated into the calm and peaceful regions of the blessed, where nothing but perfect charity and good will reign forever." Again let me advise you, my brethren, to cultivate a true love for all that love our Lord Jesus Christ; but never permit your Christian liberality to degenerate into that indifference which regards all principles alike. Men who regard all principles alike have no principles of their own, and are not to be trusted. Principles are important, but they need to be adorned by the graces of the Spirit to render them attractive.

IV. Of all disputes, Christ will be sure to call us to account for our disputes about precedence and superiority. This was the dispute here; "Who shall be the greatest?" Alas, how soon did this spirit of ambition manifest itself among the disciples. On one occasion the mother of James and John, instigated no doubt by them, asked of Christ that these her sons might sit, the one on his right hand, and the other on his left, in his kingdom. And here we find them again disputing "who shall be the greatest." Christ does not determine the matter as it might justly be expected he would have done, if he had intended Peter or any other of them should have a primacy and supremacy above the rest. No; he is displeased with them for starting such a question, and disputing about it, because it was an indication that they aimed at being great in the world

and were ambitious of it; and wherever preferments were to be had, they would quarrel among themselves which should get the best. Over and above the meanness of their first education, when they were bred as fishermen, which might have done something to curb aspiring thoughts, and the goodness of their late education, when they were trained up to be apostles, which might have done much more, there are several reasons why this desire for preferment was very displeasing to our Lord and Master.

1. Because it came from a mistaken notion of his kingdom, which they had learned at the feet of their scribes, and had not yet unlearned, though they had sat so long at Christ's feet—so hard is it to conquer the power of prejudice. They still expected that he would exercise a temporal jurisdiction, that he would break the Roman yoke from off their necks, establish a temporal kingdom, and exalt them to places of dignity and honor. This was a great mistake, and the constant tenor of Christ's life and doctrine might have convinced them that it was so; that his kingdom was not of this world, but was intended to be spiritual—the laws and powers of it, the rewards and punishments of it, all spiritual; that he was to rule by his spirit in the spirit of his subjects. He taught them that the design of his kingdom was to refine men from the dross and dregs of worldliness and sensuality, and to raise them up to a holy, heavenly, spiritual, divine life,

and to teach them to look down upon all earthly things with a lofty contempt. Such was the nature of Christ's kingdom, and therefore it could not but be displeasing to him for them to covet earthly greatness.

2. He was displeased with them because the spirit of ambition they manifested was contrary to the two great lessons of his school and laws of his kingdom—humility and love. It is against the law of humility to desire to be the greatest, and against the law of love to strive or dispute who shall be greatest. Had not Christ taught them both these lessons by precept and example? Had he not made it the first condition of discipleship, that whosoever would come after him must deny himself? Does not the great law of love oblige us in honor to prefer one another? What unapt scholars, then, were they who had not learned such plain and needful lessons as these! How well for us that we have a kind Master who does not expel us from the school as dull scholars, but gives us his Spirit to open our understanding, and bring things to our remembrance.

3. He was displeased because it was repugnant to the example which he had set them, and the copy he had given them to follow. The word of command which the Master gave them was, "Follow me;" do as you see me do. But when they were disputing who should be greatest, and each aiming at pomp and power, they were far from resembling him,

"who was among them as one that served," and "came not to be ministered unto but to minister."

4. Another reason why the Savior was displeased, was because he saw that spiritual ambition would be, more than anything else, the bane of the church in after times; would be the reproach of its ministers, an obstruction to its enlargement, the disturber of its peace, and the origin of all the breaches that would be made upon its order and unity. "If," says a clear and forcible writer, "we would see the results of spiritual ambition in its general effects upon the church and the world, let us go back and see the fearful results of this terrible sin in that system which culminated in the tenth century, when it had worked out its results in plunging the world into the midnight of the dark ages. . . . The man who tampers with or encourages this spirit is no wiser than he would be who should gaze into the basilisk's eyes, linger under the upas tree, put forth his hand admiringly to feel the texture of the smooth tiger's skin, speculate scientifically amid the pestilence that walketh in darkness, and sport with the lightnings of heaven."

Ambition is a terrible serpent within the soul. Some of its most hateful companions are envy and jealousy—the meanest, most hateful, and painful of passions. Envy leads to "evil surmisings." If the envious man can find nothing against his brethren, he will surmise there is something. If he can find nothing in their actions to judge, he will judge their

hearts. If there is nothing visible, he thinks there is something secret; and from thinking there may be something, he will judge it is very likely there is something, and from likely there is, he will conclude there is, that "surely there is some plot working." Says Henry: "If our ambition tempts us to envy others and seek their downfall that we may occupy their positions, it would help very much to keep down this passion if we would consider how many there are above whom we are placed. Instead of fretting because they are preferred before us in honor, power, gifts, graces, or usefulness, we have reason to bless God if we, who are less than the least, are not put hindmost." "Beware of envy," for envy is the "rottenness of the bones."

Jealousies exist in families, among men of business, among politicians, lawyers, physicians, among men of science; and this spirit of jealousy, mean and hateful as it is, exists in the heart of the spiritually ambitious minister, greatly to his discomfort and to the circumscribing of his usefulness. I believe that the ministers of the gospel, as a class, are the best men on earth; but with less envy and jealousy of one another, they would be vastly improved.

Ambition leaves marks upon the countenance and in the life. A man need not try to hide his character. He may succeed for a time, but it is like hiding "the ointment of his right hand, which bewrayeth itself." Character is well defined by

Bishop Butler to be "that whole frame of mind by which one man acts differently from another." The spiritually ambitious minister shows his character like other men; and all Christians know it to be utterly inconsistent with his profession; and the gradual loss of the confidence of the best and wisest follows.

The plans of the ambitious man often fail, because God orders and disposes all things. Now when one has not been unduly anxious about a matter, and has cordially left it to God, he can easily bear disappointment; but when he has set his heart on a case, has plotted, and contrived, and sinned to gain it, the disappointment goes to his heart like a dagger.

Finally, my brethren, let us not strive who shall be the greatest, or who shall have the highest preferment, or who shall be most honored, but acquiesce in the lot Providence carves out for us, not aiming at great things or striving for them. Let us strive *who shall be best*, not *who has been best*—that is a vain-glorious strife—and humbly contend who shall be most humble and stoop the lowest for the good of others, and who shall labor most for the peace, purity, and prosperity of the church. This is a gracious strife—a strife that will pass well in our account when all our disputes shall be reviewed. If we covet, let us "covet earnestly the best gifts"—covet to be "rich in faith and good works." If we will be ambitious, let it be our highest ambition



to do good, and therein to be accepted of the Lord. If we will aim to excel, let it be in that which is virtuous and praiseworthy, and in a holy zeal for the honor of God and the advancement of the true interests of Christ's kingdom. Let us, then, go before in zeal, and yet be willing to come behind in humility and self-denial; do better than others, and yet, in love and lowliness esteem others better than ourselves.

Especially let us strive to excel ourselves, and do more good than we have done. And when we remember the blessings of our youth, and the love of our espousals, instead of leaving that first love, and cooling in it, let our advanced years contend earnestly to excel our early ones, that our last days may be our best days, and our last works our best works.

My brethren, let us all look for a fresh baptism of the Holy Ghost. After the baptism of the Holy Ghost on the day of Pentecost, we do not find the disciples contending who should be greatest, but we find them submitting themselves to poverty, labor, persecutions, and to death itself, that they might win souls to Christ. And if the Holy Spirit is poured out upon us while we are here as the representatives of Christ and his church, our conversation and our disputes will be such as will bear inspection when the Master shall call us to account.

Let us gird on the armor afresh, and fight valiantly for the right. Our Church must grow or die.

There is much to be done by us for the spread of gospel truth. Therefore for our Church's sake, for the sake of perishing souls, for the sake of our beloved country, for the sake of Him dearer to us than all besides—our crucified Savior—let us maintain purity in doctrine, purity in the ministry, purity in the membership, purity in discipline; then, and only then, may we expect permanent prosperity.

Above all things, my brethren, "have fervent charity among yourselves." And now, brethren, "I commend you to God, and to the word of his grace, which is able to build you up" and cause you to abound in every good word and work to the praise of his glorious name. Amen.

#### SOWING BESIDE ALL WATERS.

"Blessed are ye that sow beside all waters."—Isa. 32: 20.

I. What are we to sow? We reply briefly, and at once, in the words of Christ, the "good seed" of the kingdom; that is, the seed of eternal truth, the truth as it is in Christ, the truth which is according to godliness, or in other words, the doctrines, privileges and practices of Christianity as revealed in the gospel of Christ. It is this seed which taking root in the soil of the human heart, shall grow up and bring forth fruit, some thirty, some sixty, and some a hundred fold. Not everything bearing the semblance of the divine will ripen unto immortality. No seed which is of human invention is capable of

producing a result so stupendous and beautiful. It is the simple, but omnipotent truth of God, given us in Christ and made vital by the Holy Spirit. "Descending from heaven as a power it ascends thither as a growth." "For as the rain cometh down, and the snow from heaven, and returneth not thither but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

What the world needs is not the husks of old speculations and dogmas. All this is not sufficient to rescue a world sunken in iniquity, to holiness, happiness, and to God. Neither is it sufficient that lectures and well written essays on moral reform be scattered like leaves of autumn among the people. What is necessary is the simple gospel of Christ, quickened by the breath of the Almighty, and lodged as a living power in throbbing human hearts. This is what each man dead in trespasses and in sin needs. This is what the world hoary with guilt needs for its renovation. Gospel truth as a miracle of grace, as a life-giving seed must be sown in its fullness among all people for a witness. God's word is perfect, converting the soul, while the statutes of the Lord are right, rejoicing the heart. The gospel is the power of God unto salvation. The gospel is

the two-edged sword which alone can pierce even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. The word of truth, the gospel of our salvation, is not in word only, but in power and in demonstration of the Holy Ghost and in much assurance, thus commending itself to every man's conscience in the sight of God. In this word of truth is that knowledge which makes men wise unto salvation; that experience that satisfies the heart, and presents to us Christ as our pattern, whose mind we should imbibe and whose example we should follow. Oh, that the heart of the Church and of its entire ministry might be impressed with this great truth, so that we may cease from strife, and from questions that tend to no profit, and that we may turn our entire energies to spreading the knowledge of the truth to the ends of the earth. God's truth is the great rectifier of all error and of all evils. This alone purifies the heart. Hence the prayer, "Sanctify them through thy truth: thy word is truth." All other reformations are but partial and apparent, like the skin drawn over the cancerous sore, while its fiery roots are spreading within.

This divine seed, by its holy power, produces a radical, a total change; it forms us new creatures in Christ, and makes us partakers of the divine nature. The members of the body and the faculties of the soul are alike affected by its blessed influence.

Those eyes that were once evil and full of adultery, are now turned to Heaven with pious adoration, or gushing with tears of penitence for sin. That heart, that once was a cage of unclean birds, is now the temple of God. When the heart is opened as was the heart of Lydia for the reception of this divine seed, and the seed germinates, the obstinate becomes mild; the self-willed, submissive; the careless, thoughtful; and the dissolute, holy.

This is proved by the testimony of example. Yea, I am addressing some who can bear witness, and glory in the thought that they are trophies of this power, and who stand in the church as monuments of the word of grace. I might mention some who were, like the Corinthians, the slaves of sin, and say, "Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

II. Who are the sowers? Some of the sowers stand in the porch, some around the altars, some in very obscure corners; but the duty of all Christians is to hold up and to hold forth the word of truth. Think not that this noble work is confined to the pulpit. It is true that God in his wisdom does call men and set them apart as sowers of the precious seed, and whose life business it is to cry, O! earth, earth, hear the word of the Lord. But all Christians should be co-workers and fellow-helpers in the truth. It is one of the devices of hell to forbid all but the

regularly authorized ministers to tell sinners around them the way of life.

The Sabbath-school teacher is a sower of precious seed, and if he feels as he should feel the responsibility resting upon him, he will say, Come unto me, ye children, and I will teach you the fear of the Lord.

The pious, though obscure, mother with her children grouped around her, with the Bible upon her knee, instructing them in the way of life, is a sower, and the seed thus sown with tears and prayers will not be in vain. The friend who deals faithfully with the soul of his friend, the young men banded together for works of benevolence and mercy,—these, no less than the minister, are co-workers with God and are holding forth the words of life. You may be poor and obscure, and hold no rank in the church; but may not a private in the army fight as valiantly for his country as the officer that commands? May he not die fighting for the colors which he may not carry? If it is not his business to train recruits he may enlist them. To this work of sowing divine seed and enlisting recruits for Christ, the gospel calls all who are looking to the cross for salvation. “The Spirit and the bride say, Come. And let him that heareth say, Come.” The Master hath need of the active service of all his servants. Multitudes in our most highly favored places are dying in their sins; and though every minister were a flaming fire, and every preacher a



Whitfield they could not overtake the work before them. No person should be considered converted unless so converted as to take a living, loving interest in the conversion of others.

III. Our next inquiry is, where shall we sow? "The field is the world." "Go ye into all the world, and preach the gospel to every creature." "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." All men everywhere need the gospel. Men everywhere are depraved. All have sprung from the man whose guilty fall corrupts his race and taints us all. The unchanged hearts of men everywhere are deceitful above all things and desperately wicked. Men are not only depraved, but all have sinned and come short of the glory of God. All who do not receive Christ by faith are in a state of condemnation and are under the curse, for the wrath of God abideth upon them. But how can men believe on him of whom they have not heard, and how can they hear without a preacher? Hence the necessity of sowing the seed of the kingdom everywhere; at home and abroad, in civilized and in heathen lands, in cities and villages, in the valleys and upon the mountains, among the rich and poor, high and lowly. All need the gospel, and we, like the apostles, should go everywhere preaching the word, and as all men everywhere need salvation from the pollution of sin, and need deliverance from its guilt and condemnation, we should rejoice to be permitted to say:

"Come all the world,  
Come sinner thou,  
All things in Christ are ready now."

Sow everywhere; for unlike all other religions, Christianity is adapted to universality. Everywhere, in all soils, in all climates, the seed of the kingdom germinates and grows. We are to sow everywhere, because the Master commands it.

IV. How should we sow?

1. Liberally. Like Carey, we are to expect great things from God. "We must attempt great things for God." The Lord loves a cheerful giver; so he loves a cheerful and liberal sower. He that sows sparingly will reap sparingly. "Freely ye have received, freely give." He that withholdeth the bread from the hungry deserves the curse.

2. Sow with decision of character. True greatness and extended usefulness in any department of life depend largely upon this. But especially is this true of the sowers of this precious seed. A double-minded man is unstable in all his ways, and he who is turned from his course by every wind of opposition can never expect to reap a golden harvest, or achieve anything for the Master. Paul, Knox, Luther, Otterbein, Wesley, wrought through their character as well as by their words.

3. Sow in faith. "All things are possible to him that believeth." "According to your faith, be it unto you." This nerves the soul to deeds of noble daring. Witness David in the camp of Saul. This

is the principle that connects the impotence of the creature with the omnipotence of God. "This is the victory that overcometh the world, even our faith." Have faith in the inspired account of man's moral condition. Believe what God has promised. My brethren, unbelief makes God a liar, poisons the source of Christian confidence, cuts the nerves of all spiritual exertion, tends to discouragement and despondency. It is the littleness of our faith that makes us dwarfs, cowards, and narrow-minded in our conceptions of duty.

4. Sow with prayer that God may accompany the seed sown by his Holy Spirit. The blessedness of such a course is manifold. The trusting are blessed in heart. It is the industrious worker that is happy. The idler and pleasure seeker are the unhappy ones. What is your experience? The laborer who is in the field at early morn plowing on the mountain side, or scattering the golden seed in the fruitful valley, has no time to be wretched.

5. Sow in hope also. In the sphere of religion it often happens that the sower becomes also the reaper. Oh, what glorious sheaves are gathered even now in the field of toil! How many experience the fulfillment of the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"? At the close of life's weary day the sower has wept tears of joy as he gazes upon the fair harvest waving before his eyes. He sees

only the pittance which has been spared from the expense of a wanton ostentation. As long as avaricious Christians shall so extend their plans of business with the increase of their capital as to always be straitened in the midst of their gains—and as long as parents shall labor to amass wealth for their offspring only to paralyze their enterprise, and corrupt their morals, and insure their ruin—so long the corrupt cause of God on earth must move slowly. There is this day in the Church of the United Brethren in Christ, in the hands of her membership, capital enough to more than quadruple the number of our missionaries now in the field, and without the retrenchment of a single comfort necessary to their happiness or the welfare of their children. Is there a Christian here who cannot for the year to come double the amount of his benevolence? Is there one who will not now purpose in his heart to do it? Brethren, the time is short in which we have opportunity to express our boundless obligations to the Savior. The fashion of the world passeth away. Next year our tongues may be employed in celestial praises and our substance be in other hands. What remains, then, but that this day we dedicate ourselves and all we have anew to him who washed us in his blood? The missionary enterprise to which we pledge ourselves this day may tell quickly in the very heart of Satan's empire and cause light to spring up in the retreats of deepest darkness.

V. I close by noticing the blessedness of those who are sowing the precious seed, and of those who are sustaining them in their work of faith and labor of love. There is a three-fold blessedness. There is a blessedness in the heart. The industrious and self-sacrificing worker is a happy man. The lover of himself and the world is the unhappy man. What is your experience, my brother? Are you now industriously sowing this precious seed? If so you are happy. A blessedness is experienced in the work itself—a work in which angels might delight to share—and in the sympathy and gratitude of others, and likewise in the hope of the harvest to come. Oh! what glorious sheaves are gathered even now in the fields of toil! “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” Often at the close of life’s weary day the sower has wept tears of joy as he has gazed upon the fair harvest waving before his eyes. He sees sowers who have been brought to Christ through his labors. He sees that the wilderness and the solitary place are made glad and that the desert rejoices and blossoms as the rose.

Who can describe the thrill of joy that passed through the frame of the dying Boardman, when borne upon a litter he gazed upon the Karen converts going down to the river to be baptized in the name of Jesus? The death of Gordon Hall far from kindred and home was like the coronation of a king.

His last words were a sort of triumphal shout :  
"Glory be to the Father, the Son and the Holy Ghost."

And what shall I say of the last harvest, the final coming and kingdom of the Lord, when the proper reward of the sower and the fruit of his toil shall be revealed ? "The harvest is the end of the world, and the reapers are the angels," and the sheaves, unnumbered myriads of glorified spirits. For "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away." Then the sea shall give up the dead that are in it. The silent wilderness and solitary graveyard among the mountains, and the lone mission field shall give up the dead that are in them. They shall come, myriads upon myriads, from all lands and from all seas, beautiful as angels and crowned with glory. For the seed of God has ripened, and the last field is reaped. Earth's weary sowers are there ; but oh, how changed, how glorified, as they mingle with the happy throng ascending the shining way chanting with angels the song of the harvest home. In loud anthems they sing, Worthy is the Lamb to receive honor and glory and blessing.

Lo, these are they, the Lord's sowers ; blessed reapers now. Yonder is Luther with his Germans, singing *Gloria in Excelsis*. There is Calvin chanting the amazing grace of God. Wesley strikes his harp



and mercy's free rings out on the air. Otterbein, Geeting, and Newcomer are there at the head of a great host—their spiritual children. Yonder is Carey with his Hindoos. There is Judson with his Burmans, glorious now as angels of God. Stretching far away among the shining ones you discover dear friends, long missed on earth now glorified in heaven. Oh, yes, my brethren, some who were fellow-laborers with you here are now standing there. Tears, anguish, death, are all forgotten, swallowed up in the joy of harvest. Happy sowers; happy reapers! "Blessed are ye that sow beside all waters." Onward, right onward, ye men of God, sowing seed beside all waters. Faint not, in due season you shall reap. Standing before you as your bishop on this holy day, permit me to say that after nearly a half century in this good work, my present feeling is, Let my eye-sight decay, let my body bow down with the weight of years, let my gray hairs and trembling limbs admonish me that soon I shall lie down in the grave; but while I live let me still have a place among those sowing the gospel seed. I have a hope, a blessed hope that I with you, shall reap in joy.

#### THE CHURCH'S OPEN DOOR.

[Delivered in the United Brethren Church in Germantown, Ohio, upon the anniversary of the Board of Missions, Sabbath morning, May 4, 1884.]

Text: "Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."—Revelation 3:8.

This figurative language is of the easiest interpretation, and may be thus explained: I have placed in your way every means and privilege and opportunity of becoming fully acquainted with, and profiting by my gospel, which is able to make you wise unto salvation; and I am determined there shall be no effectual opposition or hindrance to prevent its full effect. But it has a still further important meaning. I have placed before you every possible facility for propagating the gospel. You yourselves have it in its purity and there shall be no hindrance to your spreading it abroad. I have set you before a door opened; go forward in your work. That this is the decided meaning of the language in the text will be perfectly apparent by a comparison of this language with that used in other parts of the sacred volume. I am anxious, my brethren, that this subject should be well fixed in your minds, because it is my purpose to adapt it to a practical use of vital interest to you in your character as Christians and ministers. Let us then see the meaning of these terms as elsewhere used.

When Paul is giving a reason for his remaining in Ephesus as late as the feast of Pentecost, instead of going immediately to Corinth, he says, "For a great door and effectual is opened unto me;" that is, as no one can doubt, he found so many prepared to receive the gospel, and God had been pleased to grant him such success among

them that he was determined to stay a little longer, hoping to be able to win more to Christ. The fact of the history shows that a great door had been opened for the establishing of a most flourishing church at Ephesus. Again, in the second epistle to the Corinthians, giving some further reasons why he could not come to Corinth as soon as they desired, he said, "When I came to Troas to preach Christ's gospel, . . . a door was opened unto me of the Lord." In his epistle to the Colossians he exhorts his beloved brethren to continue in prayer and thanksgiving, and makes it a particular request that in their supplications they would pray both for him and his fellow-laborers that a door of utterance might be given them to speak the mystery of Christ; that is, that they themselves might be enabled to open their mouths boldly in the name of the Lord Jesus Christ, and find the way prepared into the hearts of their hearers for the entrance of the word of life. Peter represents the Lord as having opened the door of faith to the Gentiles. When our Lord Jesus Christ represents himself as taking in his omnipotent hand the key which is to open the door of the gospel, and when he declares that he openeth, and no man shutteth, it is equivalent to the declaration that he either has removed or will remove every obstacle which may obstruct the progress and triumph of evangelical truth. It appears to be in consideration of their faith and purity of doctrine that he had seen fit graciously to

bestow these blessings on the church at Philadelphia. "I know thy works. Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." I find it is the opinion of some commentators that a slight censure is couched under these terms, as if from their opportunities they ought to have a great deal of strength instead of a little. This opinion is by no means satisfactory, and does not agree with the general tenor of the commendation; for it requires more than a little spiritual strength to keep the word of Christ and not to deny his name, especially in circumstances of peril and of death. I am fully inclined to the belief that the term "little strength" here used, applies more particularly to the civil and political circumstances of the church and city, and means that they had very little wealth or political influence, and consequently no very great means of accomplishing the object set before them. But this view gives a very important emphasis to the whole. Thus you Christians have kept my word and have not denied my name. You must learn, and you must spread abroad the gospel. But I know the condition of your church, by providential circumstances. You have no great wealth, or influence, or political power. You have but little strength, but be not discouraged, for I will compensate, and more than compensate, for all these disadvantages under which you labor. Go on

zealously and perseveringly, for I have set before you an open door, and no man can shut it. These, brethren, are the particulars, so far as they are immediately connected with the church at Philadelphia. But as whatsoever was written aforetime was written for our learning, I feel particularly anxious that a subject of so much importance should be brought to a more decided practical bearing on our own circumstances and conditions as a preliminary step to the practical deductions I would draw. I would observe that it is the prerogative of the Lord Jesus Christ to remove obstacles out of the way of the spread of the gospel.

The progress of the gospel in the world has always had to contend with violent opposition from without. The kings of the earth stand up, and the rulers take counsel together against the Lord and his anointed. Superstition has sometimes collected its devotees into one malicious group to assail the servants of God with their ignorant clamor and their vile persecutions. Sometimes the regal scepter, sometimes the sacerdotal robe, sometimes the voice of senates, and sometimes the force of arms and the terrors of death have been lifted up against the progress of the gospel. To use the figurative language and the facts of Jewish history, as employed by another to illustrate this thought,—“Many a mountain has risen up to check the progress of Zerubbabel, many a Pharaoh has been determined to prevent the increasing population of

Israel, many a Rabshakeh has insulted and blasphemed the name of God at the very walls of Jerusalem, many a Nebuchadnezzar in his rage and fury has committed the Shadrachs, Meshachs, and Abednegos who were determined to resist idolatry, to be cast into a burning fiery furnace." And many a Herod, when he bathed his sword in the blood of James, has proceeded to take Peter also as a victim to his wrath. But, my brethren, the hearts of kings are in the Lord's hands. Their lives are at his disposal, their decrees are subject to his control, and all their powers are dependent upon him. Therefore he can open a door for the preaching of the gospel, and no man can shut it. And notwithstanding the power of monarchs, the policy of the priesthood, the pride of philosophy, the abuse of the vulgar, the ranting of infidels, and the terror of martyrdom in its most distressing forms, Jesus Christ has kept open the door for the transcendent triumph of his own truth. So it has been, so it is, and so may it ever be; for whosoever shall oppose the progress of the gospel in any of its forms shall be *anathema maranatha*, for he loves not the Lord Jesus Christ.

But the fact to which I would more particularly call your attention, and which is most intimately connected with my text, is the fact that the Lord Jesus Christ has to us, as a people, opened a wide door for the dissemination of the gospel. This is a fact of which a doubt cannot be entertained. We,



as a nation, have by our commercial relations intercourse direct or indirect with every portion of the habitable globe. Our ships are familiar with every sea, and their sails whiten every port, far or near, which the enterprise of man has yet discovered. Our adventurous citizens are found in every clime, from the frozen to the torrid zone. They have followed the Indian track through the forests, and they have climbed the great mountain summits, while their eyes have rested on the unruffled waters of the Pacific. God has further set before the people of this nation an open door in that he has given them a sufficiency of wealth to enable them to spare largely to carry on the great work of evangelizing the world. Therefore I say Christ has set before the American people an open door by giving them enough and to spare. He has set before us an open door because the great machinery is already in motion. The Bible cause, the missionary cause, and the tract and the Sunday-school cause are all so many mighty engines by which his kingdom is to be advanced in the world. This being the fact, the resulting obligation is that to us to whom this great door of opportunity is opened, there must be no backwardness in discharging the duty God expects and requires. And let me tell you, brethren, disregard it or not, as you please, if one individual among you to whom God has given the least opportunity to do good, refuses, for such refusal he will be accountable to the Judge of

all men, and may hear from his lips, You knew your duty, and you did it not.

I. You may improve this open door by your prayers. God has declared himself a prayer-hearing and a prayer-answering God. For what should we pray?

Pray for the outpouring of the Holy Spirit; for it is not by might nor by power, humanly speaking, that the great work of missions is to be carried on successfully, but by the Spirit, saith the Lord. The rain is not more necessary to moisten the seed, the sun is not more necessary to bring it to maturity. Hence, I would observe, prayer appears to be of the utmost importance in connection with every attempt for the conversion of heathen nations. It will be found that in proportion as Christians are earnest in their supplications for others their devotions will be profitable to their own souls. Our bosoms warm and expand in praying for our fellow-creatures. This is not vain speculation, but the voice of experience. The best and happiest Christians are those who pray and labor most for the conversion of sinners. Prayer for ourselves is never so acceptable to God as when accompanied with intercession for others—prayer in the closet, prayer on those occasions when we meet to consult as to the best plans of operation. It was while the church at Antioch was praying and waiting on the Lord and fasting that the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called

them." As the Spirit descended on the day of Pentecost it appears that in every age of the world prayer, a spirit of prayer, for this great object has been the precursor of real success. Never is a mission more likely to prosper than when it is begun in the spirit of earnest prayer for the accompanying influence of the Holy Spirit; and if ever this Spirit departs from us "the glory has departed" from our mission work. God help us pray believingly and without ceasing for the power of the Holy Spirit to render all means which may be employed for the conversion of men effectual. It is "not by might nor by power," but by the spirit, that means are attended with a saving energy.

Had we millions of the most learned, eloquent, and holy preachers in Christendom to send forth, and all the funds that could be asked or desired for this enterprise in which we are engaged, all would be in vain unless the power of the almighty Spirit accompany our labors. While, therefore, we labor with unwavering perseverance for the conversion of the world, while we raise funds with growing liberality, while we select, instruct, and send forth the most devoted missionaries we can find, and while we employ all the means in our power for imparting the gospel to every creature, let us remember that all will be unavailing unless the Holy Spirit accompany and give energy to the means employed. He that planteth is nothing, he that watereth is nothing, but God that giveth the increase. Oh, it

is sweet to the believing heart to lean on God, to plead his promises, and to rejoice in the assurance that though man cannot succeed by reason of his weakness, He with whom all things are possible, and who cannot lie, has promised that the whole earth shall be filled with his glory, and that he is able and faithful to give success. In earnest prayer for the Holy Spirit's influence everyone can unite; and every tear in the closet, every prayer in the heart over those who are dead in their sin, every prayer lifted up in retirement where no eye sees but the eye of Him who seeth in secret, affords a most important means of entering within the open door of opportunity.

In this great age of Christian effort it may be said that no prayer is complete unless it embraces in its heart-speaking language the immortal interests of our fellow-men; and that a man's religion may well be doubted, even though he goes regularly upon his knees before the throne of grace, if he stints and stifles his petitions within the miserable and contracted compass of his own bosom. Oh, with what fervor did the holy men of old pray for the progress of the gospel of God. "Awake! awake! put on strength, O arm of the Lord!" was the prayer of Isaiah. Awake as in the ancient days, in the generations of old.

Within later years Christians have been much more alive to the importance of this duty; and one of the holiest alliances which was ever made was

that alliance of intercession which for several years has brought thousands of Christians once in each month to kneel before the mercy-seat of heaven to supplicate with God for the cause of missions. There is amazing grandeur in the idea that in Asia, in Europe, in America, and, no doubt, also in Africa, thousands of voices are lifted up with one consent, which for Zion's sake will not hold their peace, and for Jerusalem's sake will not rest "until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." I am constrained to believe that the success of missionary labor in recent years at home and abroad has been given to us as an answer to the prayers of those many thousands who have made the cause of Christ the subject of their special petitions.

II. An open door is set before us to be entered through personal exertion.

Brethren, the very purpose for which the benefits of Christianity have been brought to you is that you should not live unto yourselves, but unto Him who died and rose again; it is said in another place that none of us liveth to himself. There is not a man or a woman in any congregation making a part of the Church of the United Brethren in Christ, but has influence over others; and there is not one but could bring some accession to the cause of Christ, and thus come to "the help of the Lord against the mighty." Time was, my brethren, when the Israelites were captives to Jabin, king of Canaan;

but by the word of the Lord they were aroused to assert their liberty, and under the prophetic direction of Deborah, the wife of Lapidoth, they were called to throw off the ignominious yoke. The tribes of Reuben, of Asher, and of Dan, more distant from the immediate scenes of oppression, refused to leave their homes to assist their afflicted brethren. The battle was fought without them, and without them was the victory won. When the victors returned they raised the voice of triumph; and as the tide of inspiration rolled along, thus sang Deborah, "Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves." She then recapitulates the tribes who thus offered themselves to the cause of God; but when she comes to mention the tribes of Reuben, Dan, and Asher she breaks into the mournful strain, Reuben, why abodest thou among the sheep-folds to hear the bleating of the flocks? Dan, why didst thou remain in the ships? Asher, why continued thou on the shore? "Zebulun and Naphtali were a people that jeopardated their lives unto the death in the high places of the field. The kings came and fought; then fought the kings of Canaan in Taanach by the waters of Megiddo. . .Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Would you, my brethren, prefer to resemble the ungrateful and selfish tribes of Reuben, Dan, and Asher?



Was the deliverance of Israel from the yoke of Jabin, king of Canaan, a matter of greater moment than is the deliverance of your brethren from the captivity of sin, and ignorance, and superstition, and death? Strive, then, by your personal influence and endeavors with others to advance the cause of Christ. It is your duty, founded on the benefits of Christianity which have been brought and laid as a free gift at your very doors. Refuse that exertion, refuse that personal influence and endeavor, and as on the inspired scroll of history it is written, so shall it be against you, "Curse ye Meroz, . . . curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." But offer yourselves, my brethren, like the other tribes of Israel, willingly to God, and it shall be written, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

My brethren, there is not in the Bible a plainer maxim than that he who receives the gospel, is bound to make that gospel known. Heaven is not farther removed from earth than is true religion from every approach to selfishness. In opposition to the religion of selfishness, indolence, and seclusion, that which the Bible enjoins is active, practical, and diffusive, full of charity and good fruits, seeking out like our great Example the abodes of destitution and sorrow, instructing the ignorant, lifting up the

depressed, opening wide the gate of life to the perishing, pouring the beams of day on those who sit in the shadow of death. Brethren in Christ, wake up to your personal responsibility, and "view the day of retribution." Think how you will hear,

"From your Redeemer's lips the awful words,  
Thy brother perishing within thy gates,  
Thou sawest. Thy brother hungered, was athirst,  
Was naked, and thou saw'st it. He was sick,  
Thou didst withhold the healing; was in prison  
To vice and ignorance, nor didst thou send  
To set him free. Oh, ere that hour of doom,  
Whence there is no reprieve, brethren, awake  
From this dark dream of inactivity and selfishness."

III. You can, my brethren, help forward the cause of Christ by your liberal contributions.

That this is the duty of Christians it would be an insult to attempt to prove. I boldly and fearlessly assert that if you believe the Scriptures you cannot doubt it. However little you may reflect upon it, brethren, yet you are but stewards of the bounty which God has bestowed upon you; and for the exercise of that stewardship you must render up an account to God. It is useless to keep back the truth that the wealth you enjoy is not your own. It is given of God for the purpose of employment to do good to your fellow-man. When primitive Christians embraced Christ they counted all things loss for him and his cause; and the surrender was an honest, whole-souled transaction, never to be reconsidered, never to be regretted. Hence from the

hour of their conversion they made little account of property. If it was confiscated, they took joyfully the spoiling of their goods, assured that in heaven they had a better and more enduring substance. When the cause of Christ required it, how ready were they to lay all at the feet of the missionaries. Poor as were the first Christians, they were liberal to a degree seldom surpassed. We from our much give little; they from their little gave much. "Their deep poverty abounded unto the riches of their liberality." Baptized covetousness was the product of a later age. Have we this spirit of benevolence and sacrifice? Let us not evade the question, but answer it. Why is it necessary for so much to be said and done by the pulpit and the press, by corresponding secretaries and traveling agents, to obtain our scanty supplies of missionaries and gather from one hundred and sixty thousand United Brethren, at the rate of forty cents each, enough to send those few missionaries to millions of perishing heathen. O Jesus, is this thy church? Are these the people whom thou didst redeem by thy precious blood, and who with the first throbings of the new heart have severally inquired, "Lord, what wilt thou have me to do?" When Kochet-Thing, the Karen convert, was in this country, he was urged on a certain occasion to address a congregation in respect to their duty to give of their means to send out missionaries and support them. After a moment of downcast

thoughtfulness he asked, with evident emotion, "Has not Jesus Christ told them to do so?" "Oh, yes," was the reply, "but we wish you to remind them of their duty." "Oh, no," said the Karen, "if they will not obey Jesus Christ they will not obey me." He in his simplicity considered the command of the Master all sufficient.

It has been said that in the hearts of our brethren there are streams of benevolence—ice-bound, it may be, and pent up in the rocks of ignorance and prejudice; yet, if but a Moses go to them and smite those rocks, the stream of charity will flow forth to gladden all the desert. Indeed! and had the primitive Christians such Horeb hearts, yielding nothing to the cause of God, nothing to the claims of a suffering, dying world until smitten by a foreign force? Was the missionary enterprise in their day a crouching mendicant, wandering among the churches soliciting with a pauper's importunity the parings of liberal incomes, and then proclaiming at every corner the name and residence of every donor of twenty-five cents, lest, forsooth, if his reluctantly bestowed contribution should not be trumpeted, he might cease to care for the will of the Lord Jesus, and lose his interest in the salvation of the world, and the missionary treasury feel no more of the overflowings of his benevolence? Tell me, men and brethren and fathers, were such the Christians of the age of Barnabas and Philemon and Polycarp?

Thus, my brethren, with prayers, with personal

efforts, and with pecuniary exertions you may, and I am persuaded you will, improve this open door. The object of all the means employed is to convey the news of salvation to those who are perishing. That object will not be accomplished until every idol temple shall have been utterly abolished and a temple to Jehovah erected in its room; until this earth, instead of being a theater on which mortal beings are preparing by crime, for eternal death, shall become one universal temple in which the children of men are learning the anthems of the blessed above, and becoming meet to join the general assembly and church of the first-born whose names are written in heaven.

Members of the United Brethren Church, from the habitation of his holiness the Lord Jesus Christ looks down upon you, and as he calls to your mind your highly privileged political condition, your blessed country, your glorious opportunities, he says, in language that cannot be misunderstood, Behold, I have set before you an open door; and as you value the eternal interests of your fellow-men, and as you estimate divine favor, let not the opportunity be neglected. If you have been backward and lukewarm, be so no longer.

O, my beloved brethren, let this subject dwell in your hearts, and let it animate you whenever in the providence of God you are called either for personal effort or for pecuniary aid to enter the open door. Neglect to do so and at the day of doom the dark

banner which shall wave over your head will be, "Curse ye Meroz," and in the flames of the passing universe and in the melting of the elements will sound, "Curse ye Meroz," and on the brazen gates of hell will be written in characters of eternal fire, "Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not . . . to the help of the Lord against the mighty."

If any man, however, is smitten with fear, let him retreat. If any man is faint-hearted, let him draw back. If any man tremble at his proportion of the charges for evangelizing the whole world, let him depart. If any man is alarmed at the noise which precedes the last conflict, let him hide himself with his money and talent in the earth; but let all who love the Lord Jesus Christ in sincerity, and wait for his appearing and glory, give themselves anew to his service, and break the earthen vessel and lift up their voices and shout; and the victory, and more than the victory shall be given to the people of the saints of the most high God, and a great voice out of heaven shall be heard saying, Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.

#### SPIRITUAL PROSPERITY.

"Pray for the peace of Jerusalem: they shall prosper that love thee.—Psalm 122:6.

I. What is implied in prosperity and when may it be said the church is in a prosperous condition?



1. The prosperity of the church does not consist in outward splendor and show. It may possess all the massive grandeur and sublimity of the Gothic, all the rich and tasteful embellishments and all the fine proportions of Greek architecture, and yet be like the whitened sepulchres and garnished tombs of the prophets, beautiful without, but within filled with dead men's bones and all uncleanness; poor and miserable. Nothing of mere external appearance can be taken as an evidence of prosperity.

It is not that all its arrangements are comfortable and pleasant, or that it has splendid houses of worship, which constitutes the prosperity of the church. Permit me here to offer a passing remark lest I be misunderstood. I do not believe that we can devote too much to give the house of God a dignity, and grandeur, and a beauty of appearance which may honor him in whose name it is erected. The gathered gold of ages was expended in the building of the first house ever erected as the place for the name of the Lord of hosts, and gold and silver and the highest devices of the artists were made subservient to the solemnities of worship. But this may all be and yet a church may be sunk in spiritual penury. On the other hand the richest things of the Spirit may have a place in the church unsightly in its form and mean in its embellishments. I have seen, and so have some of you, my brethren, the house of God built of logs which the axe of the worshiper hewed

out of the sturdy oak or the lofty pine, and we have seen it when it had no ornaments; where the rude and ungarnished pulpit served only to bear the Bible, and yet we have sometimes, in such conditions, felt and known that God was present and that there was a spirituality in the hearts of those who worshiped which gave evidence of spiritual prosperity, with which no gold, and no silver, and no embellishments can possibly compare.

2. Again, it is not the wealth or high standing of those who come to the house of God which constitutes the prosperity of the church; for it is a melancholy fact that comparatively few are those among the wealthy and the elevated in society who become the humble disciples of the meek and lowly Savior. These cases, however, do sometimes occur, and when they do, it becomes a matter as well of gratulation as of notoriety and remark. While on the other hand there might be a church where there was no individual raised in temporal circumstances above the necessity of laboring with his hands to procure his subsistence, and where learning and science found no entrance, and yet be prosperous beyond the power of language to convey, in the graces and virtues which are noticed and valued in the sight of God.

3. Numerical strength alone is no evidence of prosperity.

4. Multiplication of forms and ceremonies is no evidence of prosperity.

I will now notice what are evidences of prosperity.

I. There must be purity. In what?

(1). In doctrine. God never did, does not now, and never will bless and own false doctrine in the conversion of souls. The importance of maintaining pure doctrine is placed in the strongest light by the language of the word of God which represents true religion under the beautiful and appropriate figure of walking in truth, and walking with God who is the great source and model of all truth. These figures may be considered as teaching the importance of sound doctrine, but the sacred articles abound with declarations more direct and solemn. Notice the following: "Hold fast the form of sound words which thou hast heard of me." "Earnestly contend for the faith which was once delivered unto the saints." "Take heed unto thyself and unto the doctrine," etc. "Whosoever . . . abideth not in the doctrine of Christ, hath not God." Hold fast the faithful word that you may be able "by sound doctrine both to exhort and to convince the gainsayers."

As long as purity of doctrine continues to be preached and generally received in the church, the effect is uniformly benign. The word has free course and is glorified, sinners are convinced and converted, saints are edified and comforted, and the membership of the church walk together in the fear of God and in the consolations of the Holy Ghost. But in proportion as impure doctrine gains ground

in the church, everything good declines. Discord, strife, division, and moral desolation become more and more prevalent. The prevalence of doctrinal error and the decline of practical religion have always gone hand in hand. And there is another fact equally remarkable and instructive. When false doctrines have begun to appear in any church, the course has too commonly been from one degree of heterodoxy to another until the lowest depression is reached. When a church apostatize from purity of doctrine, they with deplorable frequency have been found to continue in the downward course until they reach the bottom of the declining plane.

2. Purity in the ministry. A ministry that is pure imbibes the spirit of Christ and possesses a large portion of the mind that was also in him.

Men may hold the truth with intelligent accuracy and contend for it with earnestness without submitting to its power. No minister is pure unless he receives the truth in the love of it; unless he unfeignedly yields to Christ his love and confidence as his great high priest and king as well as his prophet. A pure minister is not only sound in faith, but also a converted man; a cordial, devoted, experimental Christian; a man full of the Holy Ghost; who speaks that which he knows, and testifies to that which he has experienced; who loves his Master and his work above all things, and who accounts it his highest honor to be like Christ, and his meat and drink, to do his will.

He rejects the aspirations of carnal ambition. He is willing to learn of him who was meek and lowly in heart. A pure minister is one who lives daily under the power of that religion which he preaches to others, who walks with God, who maintains a life of fellowship with the Father of his spirit, and with his Son Jesus Christ. His hatred of sin, his self-denial, his meekness, his forgiveness of injuries, his benevolence, his conscientious regard for truth and justice in every thing, his deadness to the world, his condescension to the poorest and weakest of his flock, his disinterestedness, his holy zeal and diligence, all bear witness that the love of Christ constrains him, and that the glory of Christ is the great end for which he lives.

A church will never experience or enjoy the prosperity so much desired under the ministration of a proud, high-minded, selfish, trifling ministry. The minister must be pure above suspicion. He must be able to say to his flock, follow me as I follow Christ. He must be an example to his flock. A pure minister is one of whom the enemies of religion will be compelled to say, we can find no fault in this man unless it be in the worship of his God.

3. Purity in the membership. A church composed of members, no matter how numerous, who are strangers to the regenerating grace of God, not born of the Spirit, without a personal experimental interest in the death and righteousness of Christ, is not in a prosperous condition. The strength of a

church is the purity of the faith of those who compose the membership of the church; is the fact that they are building alone for salvation on that foundation than which none other can be laid, Jesus Christ and him crucified; is in the deep emotion of the hearts of those who compose the stated worshippers; is in the purity and holiness of their lives, and in the consistency of their Christian walk and conversation; is in the affections of their hearts fixed on eternal things.

When you see the members of a church regular and systematic in their attendance, devout in their demeanor in the house of God; when you see them anxious to embrace every opportunity of becoming wise unto salvation; when you see them deeply engaged in the things of personal religion; when you find them active and zealous in whatever may advance the interests of the Redeemer's kingdom; when you see them adorning the doctrine of God, their Savior, and in a crooked and perverse generation seeking to keep themselves unspotted from the world; when Bible, missionary and Sunday-school associations are fostered and encouraged, and thus when superadded to personal piety there is a noble and elevated standard in their benevolence, then the church may be represented as in a prosperous condition; and then, no matter what its outward condition, the high and lofty One that inhabiteth eternity looks down with complacency on the work he himself hath wrought; and whether he writes it



on marble or on humbler materials he gives to that church the noblest commendation that a church ever received.

4. Purity in the administration of discipline. Mark the evil of defective discipline. You have read the censure which fell upon the church of Thyatira. Was it not in consequence of not having dealt with that woman Jezebel, who was a member of the church, as she deserved, by cutting her off from the communion of the church and drawing a long and well marked line of distinction? But as she was a woman of power, of wealth, of influence, of great cunning, they appear to have been afraid to excommunicate her, and it was for this the church of Thyatira was censured. For God will not only have his people holy but he will have them hate and abhor every approach to evil. And, my brethren, I do think that want of discipline is now one of the trying sins which presses its heavy weight upon the Christian church. Are not members too often allowed to entertain what heretical notions they please, to be just as inconsistent as they please, just as worldly-minded and covetous as they please, neglect the means of grace as they please, and yet we must not offend them?

But, my brethren, the church of Christ should be composed of those who are true believers in him and are truly converted by his grace; for God never intended that his religion should be placed in any guardianship but that of piety of heart and life.

The Christian church, I may say it in the face of this congregation, has an awful amount of censure standing against her for want of purity in the administration of discipline. From the highest collective body down to the local government of individual churches, there is too much trusting to everything more than piety.

Why is it that there is so much inconsistency in the Christian profession? Why, simply because we are afraid of giving offense by telling an inconsistent, worldly-minded professor of religion that he has no part or lot in this matter, and that he had better make no profession than not to give the heart and life to God.

Fear to exercise discipline brought a censure on Thyatira, and it will always bring a censure from God, let the condition of a church be what it may. But in the administration of discipline we must be careful to proceed according to the principles and teachings of the New Testament scriptures.

5. If a church is to prosper there must be the cultivation of peace and union among the members. Sometimes diversity of opinion may be an occasion for derision and contention. It is not to be expected that we should all think alike concerning everything in this world, however near we may be to each other in association, or however bound to each other by the strong cords of affection.

Yet diversity of opinion in the church has often proved very injurious. Some have differed from

others in doctrine, pretending to greater discoveries, insinuating that their fellow-members are not orthodox; that there is a sad falling off as to the great truths of the gospel, and that professors are strangely changed from what they were formerly. These and similar charges have been circulated and repeated until the minds of many have been poisoned; a coldness has taken place, prayer meetings have been neglected and finally an open division has been produced.

In order to avoid strife and division, learn to cultivate a meek and quiet spirit. Meekness is one distinguishing badge of Christianity. We expect others to bear with us; we must bear with them. Everything may not be according to my mind, but if I be a Christian I must not easily be offended. Let me rather try to conquer by meekness, and thus, perhaps, I shall win the soul of my brother while I possess my own. How many divisions might have been prevented, how many churches would still have been peaceful if this happy disposition had been cultivated.

But it may be asked, is a man to sit down quietly and sacrifice truth to peace? By no means, but the fact is that very often truth is not the object but something inferior under its garb. I therefore repeat, study meekness, forbearance, kindness, charity and this will doubtless prove a very powerful antidote against division and discord in the church.

How plain the teachings of the gospel touching

the importance of cultivating peace. "Keep the unity of the Spirit in the bond of peace." "Follow peace with all men." "Blessed are the peacemakers." Remember, my beloved brethren, our God is the God of peace; that the Captain of our salvation is the Prince of peace; that the gospel is the gospel of peace; that our heaven is the residence of everlasting peace. To the blessed abode of peace may we look under every disquietude on earth; and there may we all arrive at last. Be united: union is strength; united we stand. Be united in your prayers; be united in your efforts.

6. It is an evidence of prosperity when the blessed Savior is in the church by his Holy Spirit. Then the minister will not live, preach, and labor in vain; then the gospel will not come in word only to the hearers, but in power; then the gospel will be the power of God unto salvation.

Finally we are to pray for the peace of the church. What is more suitable or necessary? Such blessing God will be delighted to grant. Such prayer will bring prosperity to the church and praise to God.

## SKETCHES.

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### THE CHURCH.

**Text:** "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matthew 16:18.

I. What is meant by the church?

1. Primary meaning, congregation or assemblage.  
2. Congregation of believers. Church at Colosse. Corinth. Seven churches of Asia. In private houses, Aquila and Priscilla, Nymphas.

3. Used to represent the whole body of Christians. Christ the head of the body; head over all things to the church.

4. God has always had a church—Abel, Abraham, ark, bondage in the wilderness.

5. The church and the world form two distinct communities. "If ye were of the world." "My kingdom is not of the world." "Ye are a chosen generation." Efforts to unite church and world must be vain. Laws and subjects.

6. Represented by various figures. Garden, vineyard, sheep-fold, a well constructed building. "Ye are God's husbandry; ye are God's building." "Christ as a son over his own house." "Lively

stones." Show the analogy. Conspicuous position. Compartments. Refuge.

II. The foundation. "On this rock." Some say Peter, others his confession, others still Christ himself. "Behold, I lay in Zion." Christ is the stone which the builders rejected. Foundation of apostles and prophets, Christ himself being the chief corner stone. "Other foundation can no man lay." Immovable, strong.

III. Security. "The gates of hell." The grave. The figure in the text. Subtlety, malice, and power of infernal regions. Church always has had enemies. Infant church. Continued existence and triumph assured.

APPLY.—1. A lesson of Christian charity.

2. Are you willing to live and labor for the church? "For her my tears shall fall."

3. Some of you may say, "I have no interest in the church." I thank God I do not feel so.

4. Some once in the church are now in the world. Can you not express your longing for restored fellowship in the lines,—

"To you my spirit turns,  
Turns a fugitive unblessed;  
Brethren, where your altar burns  
Oh receive me into rest?"



## LOOK UPON ZION.

Text: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."  
—Isaiah 33:20.

I. Take a view of the church as presented in this scripture. Terms here employed, Zion, Jerusalem, city; these terms, though used to represent the Old Testament church, are equally applicable to the Christian church. "For *Zion's* sake—" "Walk about Zion—" "It shall be said of Zion—" "Of Zion it shall be said—" "Let the children of Zion—" "Out of Zion the perfection of beauty—" "*Jerusalem* which is above." "A *city* that is set on a hill." "City of the great King." "City of the living God—" "Glorious things are spoken of thee, O city of God." Order and laws of this city. Charter of its privileges. A quiet habitation. Peace within her walls and prosperity within her palaces. He who reigns is the Prince of peace. Gospel of peace. Inhabitants at peace with God and in communion with him. How tranquilizing is the voice which says, "Be still and know that I am God." Be still, anxiety and fear, "I will never leave thee." Be still, impatience, I am God and the times and seasons are in my hands. City of our solemnities. All connected with the church is solemn; preaching, hearing, praying.

II. Is this church secure? "It shall not be

taken down." The true church can never fail. It is a kingdom that cannot be moved. God will preserve unto himself a people. In the ark. Abraham chosen. Preserved in Babylon. Behold the Christian church. It has met the most violent opposition. The infant Jesus. The infant church. Prisons and torture. Multiplied through persecution. Jewish hate. Greeks put the church in the crucible of their philosophy. Magistrates threw her votaries to wild beasts and into the fiery furnace. But blessed be God, despite the Jews she was the church of God still; despite the Greeks, the foolishness of preaching has gone on conquering the world; despite the magistrates, she has come forth from the lion's mouth with no rent in her drapery; and from the furnace, and the smell of fire was not found upon her robes. The storm beat her, the tempest rocked her, the lightning scathed her, but still she went forward from conquering into conquest. Is she not secure? O, if thus in infancy, poor, without letters, without the support of the powerful, she has fought her hardest battles and obtained the victory, has come up out of the wilderness "fair as the moon, clear as the sun, and terrible as an army with banners," is she not secure? Now art and science are consecrated to her service. Kings have become her fathers and princesses her nursing mothers. The world's most gifted sons and daughters worship at her altars. The press is scattering her Bibles like the leaves of autumn. Her missionaries en-

compass the globe. Her members shout hallelujah from the tombs of the patriarchs to the coasts of the Pacific.

But will the time ever come when the church shall extend through the whole earth? Let us hear what God the Lord says touching this matter. "The kingdoms of this world—" "Ask of me—" "All the ends of the world shall remember." "Even from the rising of the sun—" "I will gather all nations—" "The Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

III. The subject should receive proper attention. Look upon Zion. Angels look upon her with complacency and delight. Look upon her, sinners. Look upon the true Christian. Remember Zion stands, even though you oppose. Look upon Zion that you may long to join her holy society. Can you observe the order and joy of her children and not desire a place with them? Does not your heart say, "How amiable are thy tabernacles?" Say "I will go with thee." "Thy people shall be my people—" Look upon Zion, Christians, with wonder and gratitude. Behold your spiritual birth-place, your final home. "One thing have I desired—" Look, and resolve there to abide. Labor and pray for her prosperity.

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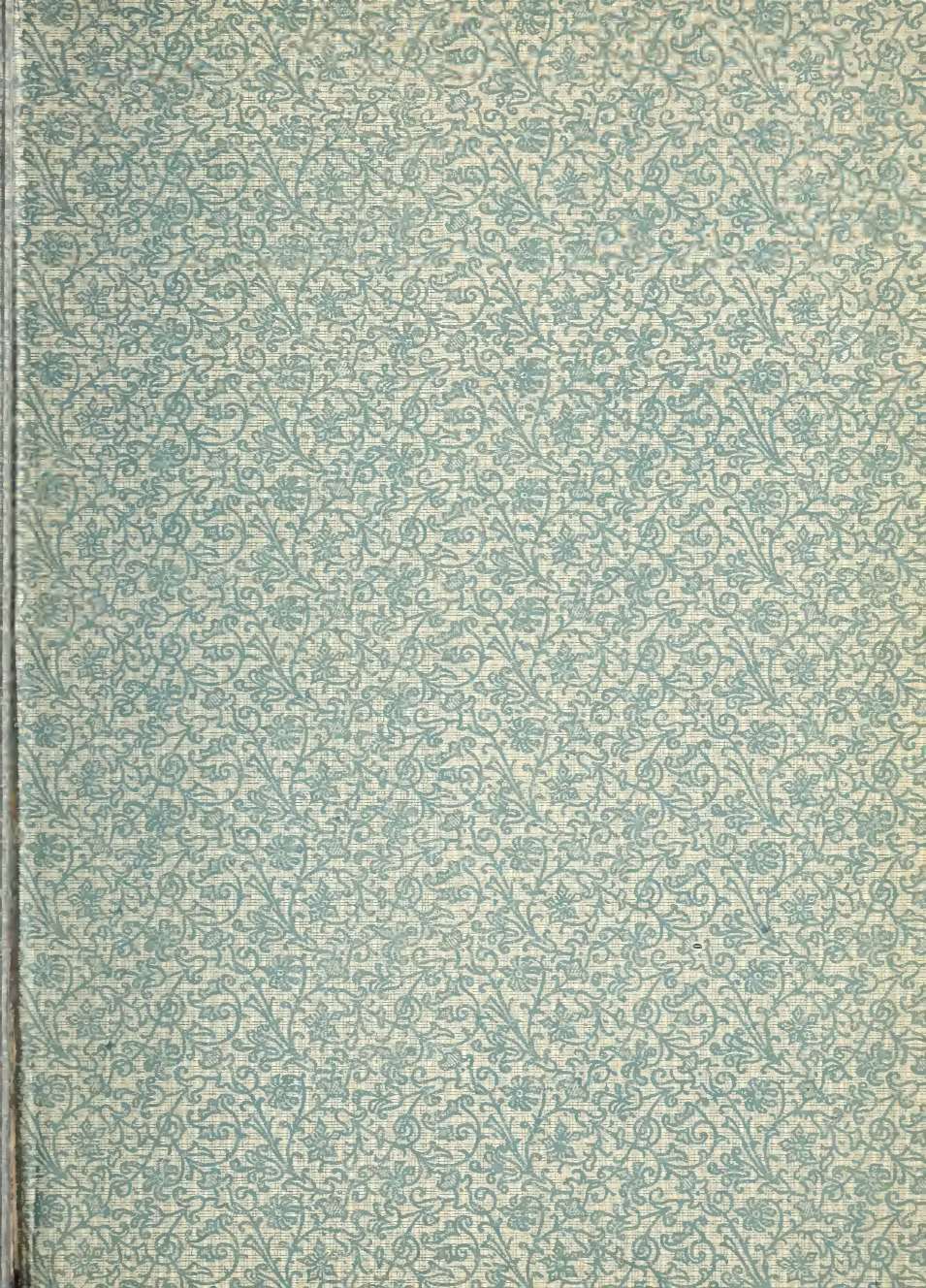




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